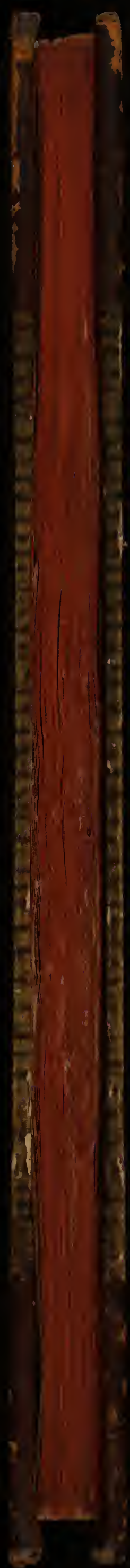


VICTORY'S ENGLISHMAN'S TREASURY 1586





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THE
ENGLISH
MANS TREASVRE,
OR TREASOR FOR
ENGLISHMEN:

VVith the true Anatomye of Mans
Body, Compiled by that excellent
chirurgion Maister Thomas Vicary

Esquire Sergeant Chirurgion to King

Henry the 8. To King Edward the 6.

To Queene Mary. And to our

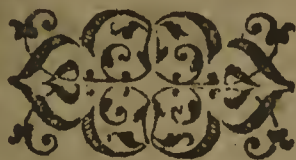
Soueraigne Lady Queene
Elizabeth.

And also cheefe Chirurgion to S. Bartho-
mewes hospitall.

Wherunto are annexed many secrets appertaining to Chirur-
gery, with diuers excellent approued Remedies for all dise- ses the
which are in man or woman, with emplasters of speciall cr
with other potions and drinckes approued in Physicke.

Also the rare treasure of the English Bathes, Writen by
William Turner, Doctor in Physicke.

Gathered and set forth for the benefit of his friendes and
countrimen in England by William Bremer Practi-
tioner in Physicke and Chirurgery.



AT LONDON,

Imprinted by John VVindet for Iohn Perin
dwelling in Paules Church-yard at the signe of the Angell,
and are there to be sold. 1586.





TO THE RIGHT WOR-
SHIPFULL SIR ROVLAND
HAYWARD KNIGHT, PRESIDENT

OF LITTLE SAINT BARTHOLOMEVVS

in Vest Smithfeilde, Sir Ambrose Nicolas Knight

*Sir Thomas Ramesay knight, with the rest of
the worshipfull Maisters and gouer-
nours of the same:*

William Clowes, William Beton, Richard Story
and Edward Bayly, Chirurgions of the
same hospitall, wisheth health
and prosperitie.



THE people in times past did praise and ex-
toll by Pictures and Epigrammes the fa-
mous deedes of all such persons, whosoe-
uer in any verteous qualite or liberall sci-
ence excelled. *Sulpitius Gallus* among the
Romanes was highly renowned for his singuler cunning
in Astronomy, by whose meanes *Lucius Paulus* obtained
the victory in his warres against *Persius*. *Pericles* also a-
mong the *Athenians* was had in great admiration & ho-
nour for his profound knowledge in Philosophie, by
whom the whole citie of *Athens* was from care and woe
deliuered, when they supposed their destruction to bee
neare at hand, by a blacke darcknes of some admiration
hanging ouer their citie. How honorably was *Apelles*

The Epistle

the Painter esteemed of mighty king *Alexander* by whom onely he desired to be painted. But amongst all other arts and Sciences, whose praise in tymes past flourished and shined most brightly, Chirurgery among the wise *Grecians* lacked not his praise, honor and estimation. For did not that worthie and famous captaine of the Grekes *Agamemnon* loue dearly and reward bountifully both *Podalerius* and *Machaon* through whose cunnings skill in Surgery, thousands of worthie Grekes were saued aliue and healed, who else had died and perished. And further here to speak of *Philoneter*, of *Attalus*, of *Hiero*, of *Archelaw*, and of *Iuba* kings of famous memory, who purchased eternall praise by their study and cunning in Phisicke and Surgery. But now in these our dayes enuy so ruleth the roste, that Phisicke should be condemned, and Surgery despised for euer but that sometime payne biddeth battaile, and care keepeth skirmish, in such bitter sorte, that at the last this Alarm is sounded out, Nowe come Phisicke, and then help Surgery. Then is remembred the saying of *Iesus the sonne of Sirach*: which is notable, Honour the Phisition and Chirurgeon for necessitie, whom the almightie God hath created because from the hiest commeth medicine, and they shall receaue giftes of the King. Wherefore wee exhorte the wyse man that he in no time of prosperitie and health, neglect these noble artes and mysteries of Phisicke and Chirurgery, because no age, no person, no countrey can long time lacke their helps and remedies. What is it to haue landes and houses, to abounde in siluer and golde to be deckt with pearles and diamondes, yea and to possesse the whole worlde, to rule ouer nations and contreys: and to lacke health, the cheefest Iewell and greatest treasure of mans lyfe and delight.

Consider then we beseech your Worships, what praises are due to such noble Sciences, which onely work the
causes

Dedicatorie.

causes of this aforesaide health, and how much the weale-
publike are bounde to all them, whose cares and studies
dayly tendeth to this ende. Amongst whom here is to be
remembred *Maister Vicary* Esquire, Sergeant Chirurgion
to Kings and Queenes of famous memorie: Whose lear-
ned worke of Anatomye is by vs the forenamed Surgions
of Saint Bartholomewes in Smithfeild, newly reuiued,
corrected and published abroad to the commoditie of o-
thers, who be studentes in Chirurgery: not without our
greate studies, paynes and charges, And although we doe
lacke the profound knowledge, and sugred eloquence of
the Latine and Greke tongues, to decke and beautifie this
workē, yet we hope the studious reader shall thereby reape
singuler commodity and fruit, by reading this litle treatise
of the Anatomy of mans body, the which is onely groun-
ded vpon reason and experience which are two principall
rootes of phisicke and Surgery. As it is graunted by *Galen*
in his third booke *De methodo medendi*: and wee who day-
ly worke and practise in Surgery, according to the deep-
nesse of the Arte, as well in greuous woundes, vlcers, and
Fistules, as other hyd and secrete diseases vpon the body
of man, dayly vsed by vs in S. Bartholomewes hospitall, &
other places, &c. Those poore and greued creatures, as
well men and weomen, as children do knowe the profite
of this arte, to be manifold, and the lacke of the same to
be lamēted. Therefore *Galen* truely writeth, saying, That no
man cā work so perfectly, as aforesaid, without the know-
ledge of the Anatomy: For (saith he) it is as possible for a
blinde man to carue & make an image perfect, as a Chi-
rurgian to worke without error in mans body not know-
ing the Anatomy. And further, for as much as your Wor-
ships are very carefull for those poore and greued crea-
tures within the Hospital of S. Bartholomewes, &c. wher-
of Maister Vicary was a member: We are therefore now

The Epistle Dedicatory.

encouraged to dedicate this litle worke of the Anatomy, being his and our trauels, to you as Patrons of this booke to defend against the rauening Iawes of enuyous Backbiters, which neuer cease by all vnlawfull meanes to blemish and deface the workes of the learned, expert, and well disposed persons. Finally, we do humbly craue of your goodnesse, to accept in good part this treatise concerning the Anatomy, as the fruites of our studies and labours, whereby we shalbe much better encouraged to set foorth heereafter other profitable works for the common wealth. Heerein if your Wisedomes do vouchsafe to heare our requests, and to allow these our doinges, as did noble Amasius king of Ægipt accepte the laboures of his painefull Artificers, We haue not onely to thank your Worshipes for so doing, but also to pray vnto the almightie God to requite your goodnesse, receauing you into his protection and keeping.

Amen.



To the Reader.



Eare Brethren, and friendly Readeres, vve haue heere according to the trueth & meaning of the Author, sette forth this needefull and necessarie vvorke concerning the Anatomy of mans body, being collected and gathered by Maister Thomas Vicary, and novve by vs the Chirurgions of S. Bartholomevves Hospitall reuiued, corrected, and published. And albeit this treatise be small in volume, yet in commoditie it is great and profitable. Notwithstanding if the things therein conteined be not discretely & wisely studied and applied, according to the true meaning of the Author, vve haue to tell you heerof, that therein is great perill, because through ignorant practitioners, not knowving the Anatomy, commonly doth ensue death, and separation of soule and body. Furthermore vvhether as many good and learned men in these our dayes, doe cease to publishe abroad in the English tongue their vvorke and trauelles, it

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To the Reader.

is for that if any one fault or blemish by fortune bee committed, either by them or the printer escaped, they are blamed, yea and condemned for ignorant men, and error holders. But now we cease heere from these points, to trouble the gentle reader with longer discour-
sing, for whose sakes & comodities we haue takē these pains: wishing that men more skil-
full and better learned would haue borne this burthē for vs. Crauing only this much at your handes, for to correct our faults fauorably, & to report of the Author courteously, vwho sought (no doubt) your commodities onely and the profit of the common vwealth without praise & vaine glory of him selfe. Thus
we the Chirurgions aforesaid, commit
you to the blessed keeping of Al-
mighty God; vwho alwayes
defend & increase your
studies & ours.

Amen.

THOMAS VICARY TO HIS Brethren practising chirurgery



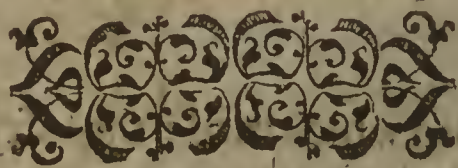
Ereafter followeth a litle treatise entituled a Treasure for Englishmen of the Anatomie of man: Made by Thomas Vicarie CitiZen and Chirurgion of London, for all such young Brethren of his fellowship practising Chirurgery: Not for them that be expertly seene in the Anatomy: for to them Galen the Lanterne of all Chirurgions, hath set it forth in his Canons, to the high glory of God, and to the erudition and knowledge of all those that be expertly seene and learned in the noble science of Chirurgery. And because all the noble Philosophers writing vpon Chirurgery, do condemne all such persons as practise in Chirurgery not knowing the Anatomye. Therefore I haue drawen into certaine lessons and small Chapters, a part of the Anatomy, but touching a part of euery member particularly: Requiring euery man that shall reade this litle treatise, to correct and amende it where it shall be neede, and hold me excused for my bolde enterprise, and accept my goodwill towards the same.

O Lord which made the loftye Skyes,
Worke in our Rulers harts,
Alwayes to haue before their eyes
Safegard to godly Artes.

THOMAS VICTOR
TO HIS



Now he that is the perfect guide,
doth know our helps were here alone
By homely stile it may be spyde
for rules in Rhetoricke haue we none.
Our heads do lack that filed phrase,
Whereon fine wits delight to gase.
If any say we deserue heere blame,
We pray you then amende the same.



A TREASVRE FOR

English men, conteyning the Anatomie

of mans bodie : Compyled by Thomas Vycarie, Esquire,
and Sergeant Chirurgion to King Henry the eight, to H.
Edward the sixt, to Queene Marie, and to our most gracious So-
ueraigne Ladie Queene Elizabeth. And also chiefe Chy-
rurgion of S. Bartholomewes Hospitall. for the vse
and commoditie of all vnlearned practi-
cioners in Chirurgerie.



Ere I shall declare vnto you,
shortly and briefly, the sayings,
and the determinations of diuers
ancient Authors, in thzee points,
herve expedient for all men to
knowe, that entend to vse or ex-
ercise the mysterie or art of Chi-
rurgerie. The first is, to knowe
what thing Chirurgerie is : The

second is, how that a Chirurgion should be chosen : And
the third is, with what properties a Surgion shoulde be
indued.

The first is to know what thing Chirurgerie is. Here-
in I doe note the saying of Lamfranke, whereas he sayth:
All things that man would knowe, may be known by
one of these thzee things : That is to say, by his name, or
by his working, or els by his verie being and shewing of
his owne properties. So then it followeth, that in the
same manner we may know what Chirurgerie is by thzee
things. First, by his name, as thus : The Interpreters
write, that Surgerie is deriued out of these wordes, Apo-
tes chiros, cai tou ergou, that is to bee vnderstanded : a
hand working, and so it may be taken for all handie artes.
But noble Ipocras sayeth, that Surgerie is hande wor-
king in mans bodie, for the verie ende and profit of Chi-

B.

urgerie

A Treasure for

urgerie is hande working.

Nowe the seconde manner of knowinge what thinge Chirurgerie is, it is the saying of Auicen to bee knownen by his beeing, for it is verelye a medecinall science: and as Galen sayeth: hee that will knowe the certaintie of a thing, let him not busie him selfe to knowe onely the name of that thing, but also the working and the effect of the same thing.

Nowe the thirde waye to knowe what thinge Chirurgerie is, It is also to bee knownen by his beeing or declaring of his owne properties, the whiche teacheth vs to worke in mans bodye with handes: as thus: In cuttinge or openinge those partes that be whole, and in healing those partes that bee broken or cut, and in taking away that that is superfluous, as Warts, Wennes, Skurfulas, and other like. But further to declare what Galen sayeth Surgerie is. It is the last instrument of medicine: that is to saye, Dyet, Pocion, and Chirurgerie: of the which thzee, sayeth hee, Dyet is the noblest, and the moste vertuous. And thus hee sayeth, whereas a man may bee cured with Dyet onely, let there bee giuen no manner of medicine. The seconde instrument is Pocion: for and if a man may bee cured with Dyet and Pocion, let there not bee ministred anye Chirurgerie. The thirde and last instrument, is Chirurgerie, through whose vertue and goodnesse is remooued and put awaye many greuous infirmities and diseases, which might not haue bene remooued nor yet put awaye, neither with Dyet, nor with Pocion. And by these thzee meanes it is knownen what thing Chirurgerie is. And this sufficeth for vs for that poynt. Nowe it is knownen what thing Chirurgerie is, there must also bee chosen a man apt and meete to minister Surgerie, or to bee a Chirurgion. And in this poynt all Authoers doe agree, that
a Chi

a Chirurghion shoulde bee chosen by his complexion, and that his complexion bee verie temperate, and all his members well proportioned. For Rasis sayeth: Whose face is not seemely, it is impossible for him for to haue good manners. And Aristotle the great Philosopher writeth in his Epistles to the noble King Alexander (as in those Epistles more playnlye doeth appeare) howe hee shoulde choose all such persons as shoulde serue him, by the fourme and shape of the face, and all other members of the bodie. And furthermore they saye, hee that is of an euill complexion, there must needs followe like conditions. Wherefore it agreeth that a Chirurghion must be both of a good and temperate complexion, as is aforesaid rehearsed. And principally, that hee be a good liuer, and a keeper of the holye commaundementes of God, of whome cometh all cunning and grace, and that his boadie bee not quaking, and his handes stedfast, his fingers long and small, and not trembling: and that his left hande bee as readie as his right hande, with all his lymmes able to fulfill the good woorkes of the soule. Nowe heere is a man meete to bee made a Chirurghion. And though hee haue all these good qualities before rehearsed, yet is hee no good Chirurghion, but a man verie fitte and mete therefore. Nowe then to knowe what properties and conditions this man must haue before he bee a perfect Chirurghion.

And I doe note foure thinges mosse speciallye that euerye Chirurghion ought for to haue: The firste, that hee bee learned: The secunde, that hee bee expert: The thirde, that hee bee ingenious: The fourth, that hee bee well mannered. The first (I sayde) hee ought to bee learned, and that hee knowe his principles, not onely in Chirurgerie, but also in Physicke, that hee maye the better defende his Surgerie. Also hee ought to bee seene

in naturall Philosophie, and in Grammer, that he speake congruitie in Logike, that teacheth him to proue his proportions with good reason. In Rhetorike, that teacheth him to speake seemely and eloquently: also in Theorike, that teacheth him to knowe things natural, and not naturall, and things against nature. Also he must knowe the Anatomie, for all authours write against those Surgeons that worke in mans bodie, not knowing the Anatomie: For they be likened to a blinde man, that cutteth in a Vine tree, for he taketh more or lesse then he ought to do. And here note wel the saying of Galen the prince of Philosophers, in his Estoris, that it is as possible for a Surgion not knowing the Anatomie, to worke in mans bodie without errour, as it is for a blinde man to carue an Image and make it perfect. The seconde, I sayde, he must be expert: For Rasis sayeth, he ought to know and to see other men worke, and after to haue vse and exercise. The thirde, that he be ingenious or wittie: for all things belonging to Chirurgerie may not be witten, nor with letters set forth. The fourth, I sayde, that he must be wel manered, & that he haue all these good conditions here following: First, that he be no spousbreaker, nor no drunkarde. For the Philosophers saye, amongst all other things beware of those persons that followe drunkenness, for they be accompted for no men, because they liue a life bestial: wherefore amongst al other sortes of people, they ought to be sequestred from the ministring of medicine. Likewise a Chirurgion must take heede that he deceiue no man with his vaine promises, for to make of a small matter a great, because he would be counted the more famous. And amongst other things, they may neither be flatterers, nor mockers, nor priue backbiters of other men. Likewise they must not be proude, nor presumptuous, nor detractors of other men. Likewise they ought not
to

to be too couetous, noꝛ no nigarde, and namely amongst
their friendes, oꝛ men of woꝛship, but let them be honest,
curteous, and free, both in woꝛds and deede. Likewise they
shall giue no counsell except they bee asked, and then say
their aduise by good deliberation, and that they be well ad-
uised afoze they speake, chiefly in the presence of wise
men. Likewise they must be as priuie and as secrete as a
ny Confessor, of all thinges that they shall eyther heare
oꝛ see in the house of their Pacient. They shall not take
into their cure any maner of person, except he will be obe-
dient vnto their pꝛecepts, foꝛ he can not be called a pacient,
vnlesse he be a sufferer. Also that they doe their diligence
aswell to the poꝛe as to the rich. They shall neuer discom-
foꝛt their Pacient, and shall commaunde all that be about
him that they doe the same, but to his friends speake truth
as the case standeth. They must also be bold in those thinges
whereof they be certaine, and as dreadfull in all perilles.
They may not chide with the sicke, but be alwayes plea-
saunt and merie. They must not couet any woman by way
of vilanie, and specially in the house of their Pacient. They
shall not foꝛ couetousnesse of money take in hande those
cures that be vncurable, noꝛ neuer set any certaine day of
the sickmans health, foꝛ it lyeth not in their power: follow-
ing the distinct counsaile of Galen, in the amphorisme of
Apocras, saying: Oportet seipsam non solum. By this
Galen meaneth, that to the cure of euery soꝛe there belon-
geth foure thinges: of which, the first and principall be-
longeth to God, the seconde to the Surgion, the thirde to the
Medicine, & the fourth to the Pacient. Of the which foure
and if any one do fayle, the Pacient can not be healed: then
they, to whome belongeth but the fourth part, shall not
promise the whole, but be first well aduised. They must
also be gracious and good to the poꝛe, and of the riche take
liberally foꝛ both. And see they neuer pꝛayse them selues,

for that redoundeth moze to their shame and discredit, then to their fame and worship: For a cunning & skilfull Chirurgion neede neuer vaunt of his doings, for his works will euer get credite ynough. Likewise that they despise no other Chirurgion without a great cause: for it is mete that one Chirurgion should loue another, as Christ loueth vs all. And in thus dooing they shall increase both in vertue and cunning, to the honour of God and worldly fame. To whom be bzing vs all. Amen.

The Anatomie of the simple members.

AND if it be asked you howe many simple members there be, it is to be answered, eleuen, and two that be but superfluities of members: and these be they, Bones, Cartilages, Nerues, Vannicles, Lygamets, Cordes, Arteirs, Veynes, Fatnes, Flesh and Skinne: and the superfluities be the heares and the nayles. I shal begin at the bone, because it is the foundatiō, and the hardest member of all the body. The Bone is a consimile member, simple and spermaticke, and colde and dry of complexion, insensible, and inflexible: and hath diuers formes in mans body, for the diuersitie of helpings. The cause why there be many bones in mans body is this: Sometime it is needeful that one member or one lymme should moue without another. Another cause is, that some defende the principall members, as doth the bone of the breast, and of the head: and some to be the foundatiō of diuers parts of the body, as the bones of the Ridge, and of the legges: and some to fulfill the holloiw places, as in the handes and fete. &c.

The Gysle is a member simple and spermaticke, next in hardnes to the bone, and is of complexion colde and dry, and

and insensible. The gryſtle was ordeyned for ſixe cauſes, or profiteſ that I finde in it: The firſt is, that the continual mouing of the hard bone might not be done in a iuncture but that the gryſtle ſhould be a meane betwene the Lygament and him; The ſeconde is, that in the time of concuſſion or oppreſſion, the ſoft members or limmes ſhould not be hurt of the harde: The thirde is, that the extremitie of bones and Ioyntes that be gryſtly, might the eaſelyer be folded and moued together without hurt: the fourth is, for that it is neceſſary in ſome meane places to put a gryſtle, as in the throte bowell for the ſounde: The fifth is, for that it is needefull that ſome members be holden by with a gryſtle, as the lids of the eyes: The ſixth is, that ſome limmes haue a ſuſteyning and a drawing abroade, as in the noſe and the eares, &c.

The Lygament is a member conſimile, ſimple, & ſpermatike, next in hardneſſe to the gryſtle, and of complexion colde and dry, and is flexible and inſensible, and bindeth the bones together. The cauſe why he is flexible and inſensible is this: If it had bene ſenſible, he might not haue ſuffred the labour and mouing of the ioyntes: and if it had not bene flexible of his bowing, one tyme ſhould not haue moued without another. The ſeconde profite is, that hee be ioyned with ſinewes, for to make Cordes and Vaynes: The thirde helpe is, that he be a reſting place to ſome ſynewes: The fourth profite is, that by him the members that be within the body be ſuſtained, as the matrix and kidneis, and diuers other, &c.

The Sinew is a conſimiler member, ſimple and ſpermatike, meane betwene hard and ſoft, and in complexion cold and drye, and he is both flexible and ſenſible, ſtrong and tough, hauing his beginning from the braine, or from Mynuca, which is the marowe of the backe. And from the braine commeth, by payre of ſerues ſenſatiues, and from

Mynuca comineth xxx. payre of *Perues motius*, and one that is by himselfe, that springeth of the last *Spondell*. All these seneues haue both feeling and mouing, in some moze and in some lesse. &c.

A *Corde* or *Tendon* is a consimple or officiall member, compounde and spermaticke, synowye, strong, and tough, meanely betwene hardnes and softnesse, and meanely sensible and flexible, and in complexion cold and dry. And the *Corde* or *Tendon* is thus made: The synewes that come from the braine and from Mynuca, and goe to moue the members, is intermingled with the *Lygamentes*, & when the synewes and *Lygamentes* are intermingled together, then is made a *Corde*. And thre causes I perceiue why the *Cordes* were made: The first is, that the *Synewe* alone is so sensible that hee may not suffer the great labour and trauell of mouing, without the fellowshippe and strength of the *Lygament* that is insensible, & that letteth his great feeling, and bringeth him to a perfect temperaunce, and so the *Cordes* moue the limmes to the will of the soule. And this *Corde* is associated with a simple fleshe, and so thereof is made a *braine* or a *Muscle*, on whom he might rest after his trauell. And this *Braine* is called a *Muscle*. Then when this *Corde* is entred into this *braine*, he is departed into many small thredes, the which be called *wylle*. And this *wylle* hath thre properties: The first is in length, by whose vertue that draweth it hath might: The second in breadth, by whom the vertue that casteth out hath might: The third in thwartnes, in whom the vertue that holdeth hath might: and at the end of the *Braine* those thredes be gathered together to make an other *Muscle*. &c.

Nowe I will beginne at the *Artere*. This *Artere* is a member consimple, simple and spermaticke, hollowe and synowye, hauing his springing from the heart, bringing from the heart to euery member blood and spirite of life. It

is of complexion colde and drye. And all these Arteres haue two cotes, except one that goeth to the Lungs, and he hath but one cote that spreadeth abroad in the Lungs, and bringeth with him to the Lungs blood, with the spirite of life to nourish the Lungs withall: and also that Artere bringeth with him from the lungs ayre to temper the fumous heate that is in the heart. And this Artere is he that is called *Arteria venalis*, because he hath but one cote as a vaine, and is moze obedient to be delated abroad through al the lungs, because that the blood might the sooner sweate through him: whereas all other Arters haue two cotes, because one cote may not withstande the might & power of the spirite of life. Diuerse other causes there be, which shalbe declared in the Anatomie of the brest. &c.

The Veyne is a simple member, in complexion cold and drye, and spermatike, like to the Artere, hauing his beginning from the Luer, and bringing from the Luer nutritiue blood, to nourish euery member of the body with. And it is so to be vnderstanded that there is no moze difference betweene these two vessels of blood, but that the Artere is a vessel of blood spirituall or vitall. And the Veyne is a vessel of blood nutrimentall, of the which Veynes there is noted two most principall, of the which one is called *Vena porta*, the other is called *venacelis*, of whom it is too much to treat of now, untill we come to the Anatomie of the wombe. &c.

The flesh is a consimiler member, simple, not spermatike, and is ingendred of blood congeled by heate, and is in complexion hote and moyst. Of the which is noted three kindes of fleshes: that is to say, one is soft and pure flesh: the second is musculus, or hard & brawny flesh: the third is glandulus, knotty, or kurnelly flesh. Also the commodities of the flesh be indifferent, for some be common to euery kind of flesh, and some be proper to one manner of flesh alone.

The profits of the flesh be many, for some defend the body from colde as doth clothes : also it defendeth the body from harde thinges comming against it : also through his moisture he rectifieth the body in sommer, in time of great heate. Wherefoze it is to be considered what profitable- nesse is in euery kind of flesh by himselfe. And first of simple and pure flesh, which fulfilleth the concavities of bovyde places, and causeth good forme and shape : and this flesh is founde betwene the teeth, and on the end of the yard. The profite of the *Wzawny* flesh oz *muskulus* flesh, shall be spoken of in the Anatomie of the armes. The profits of the *Glandulus* flesh are these : first, that it turneth the blood into a cullour like to himselfe, as doth the fleshe of a womans paps turne the menstruall blood into milke: secondly, the *Glandulus* flesh of the *Testikles*, turneth the blood into sparne : thirdly, the *Glandulus* flesh of the cheekes, that ingendzeth the spittle. &c.

The next is of *Fatnes*, of the which I find thre kinds: The first is *Pinguedo*, and it is a consimular member, not *spermatike*, and it is made of a subtile portion of blood congeled by colde : and it is of complexion colde and moyst, insensible, and is intermedled amongst the partes of the flesh. The seconde is *Adeppes*, and is of the same kinde as is *Pinguedo*, but it is departed from the flesh besydes the skinne, and it is as an oyle heating and moysting the skinne. The third is *Auxingia*, and it is of kinde as the others be, but he is departed from the flesh within foorth about the kidneys, and in the intrayles, and it helpeth both the kidneys and the intrayles from dzying by his *unctio- sitie*. &c.

Then come we to the skinne. The Skinne is a consimile member oz officiall, partly *spermatike*, strong and tough, flexible and sensible, thinne and temperate, Wherof there be two kindes : One is the Skinne that couereth the
the

the outward members: and the other the inner members, which is called a Pannicle, the profitablenesse of whom was spoken of in the last Lesson: But the Skinne is properly wouen of Thraides, Perues, Ueynes, and Arteirs. And he is made temperate, because he should be a good deemer of heate from colde, and of moystnesse from drynesse, that there should nothing noy nor hurt the body, but it giueth warning to the common wits thereof. &c.

The Hayres of euery part of mans body are but a superfluitie of members, made of the grosse fume or smoke passing out of the viscoues matter, thickned to the forme of hayre. The profitablenesse of him is declared in the Anatomie of the head. &c.

The Nails likewise are a superfluitie of members, engendred of great earthly smoke or fume resolved through the naturall heate of humours, and is softer then the Bone, and harder then the Flesh. In complexion they be cold and dry, and are always waxing in the extremitie of the fingers and toes. The vtilitie of them are, that by them a man shall take the better holde: also they helpe to claue the bodie when it needeth: Lastly, they helpe to deuide things for lacke of other toles. &c.

The Anatomie of the compound

members, and first of the head.

BEcause the head of man is the habitation or dwelling place of the reasonable soule of man, therefore with the grace of God. I shall first speake of the Anatomie of the head. Galen sayth in the 2. Chapter De iuuamentes, and Auicen rehearseth the same in his first preposition and third chapter, prouing that the Head of man was made neither for wits, nor yet for the Braynes, but onely

for the eyes. For beastes that haue no heades, haue the organes or instruments of Wits in their brests. Therefore God and nature haue reared vp the head of man onely for the eyes, for it is the best member of man: and as a beholder or watchman standeth in a high Towre to giue warning of the enemies, so doth the eye of man giue warning vnto the common Wits, for the defence of all other members of the body. Nowe to our purpose. If the question be asked, howe many things be there conteyning on the head, and howe manie thinges conteyned within the head? As it is rehearsed by Guydo, there be but fve conteyning, and as manie conteyned: as thus, The Hayze, the Skinne, the Flesh, the Vannicles, and the Bone, neyther rehearsing Veyne nor Artere. The which Anatomie can not be truely without them both, as thou shalt well perceiue both in this Chapter, but specially in the next. And nowe in this lesson I shall speake but of Hayze, Skinne, Flesh, Veynes, Vannicles, and Bones, what profite they doe to man, euerie of them in his kinde. Of the Hayze of the head (whose creation is known in the Anatomie of the simple members) I doe note foure vtilities why it was ordeyned: the first is, that it defendeth the Brayne from too much heate, and too much cold, and many other outward noyances: The seconde is, it maketh the forme or shap of the head to seeme moze seemelier or beautifuller. For if the head were not heyzed, the face & the head should seeme but one thing, and therefore the heyze formeth and shapeth the head from the face: The thirde is, that by the cullour of the heyze is witnessed and known the complexion of the Braine: The fourth is, that the fumosities of the Brayne might assende and passe lightlier out by them. For if there were a sad thing, as the skinne or other, of the same nature as the heyze is, the fumosities of the brayne might not haue passed through it so lightly, as it doth by the hayze.

The

The Skinne of the head is moze lazartus, thicker, and moze porous, than any other Skinne of any other member of the bodie. And two causes I note why, One is, that it k  peth or defendeth the bzaine from too much heat and colde, as doeth the haire: The other, it discusseth to the common wittes of all things that noyeth outwardly, for the heyre is insensible: The third cause, why the Skinne of the head is moze thicker then any other Skinne of the body, is this, that it k  peth the bzaine the moze warme, & is the better fence for the bzayne, and it bindeth and k  peth the bones of the head the faster together.

Next followeth the flesh, the which is al Musculus or Lazartus flesh, lying vppon pericranium without meane. And it is made of subtile Wille, and of simple flesh, Synewes, Veines, and Arteirs. And why the flesh that is all musculus or lazartus in euery member of a mans body was made, is for three causes: the first is, that by his thicknes, he should comfort the digestion of other members that lye by him: The second is, that thzough him euery member is made the moze formelyer, & taketh the better shape: The third is, that by his meanes euery member of the bodye draweth to him nourishing, the which others withhold to put forth from them, as it shalbe moze plainlyer spoken of in the Anatomie of the wombe.

Next followeth Pericranium, or the couering of the bones of the head. But here it is to be noted of a Veyne & an Artere that commeth betw  ne the flesh and this Pericranium, that nourisheth the vtter part of the head, and so entreteth priuily thzough the commissaries of the skull, bearing to the Bzayne and to his Vannicles nourishing: of whose substance is made both Duramater, and also Pericranium, as shall be declared in the partes conueyned in the head. Here it is to be noted of this Vannicle Pericranium, that it bindeth or compasseth all the bones of the

head, vnto whome is adioyned the Duramater, and is also a part of his substance, howbeit they bee separated, for Duramater is nearer the braine, and is vnder the skull. This Perieranium was made principally for two causes: one is, that for his strong binding together he should make firme and stable the feeble commissaries or seames of the bones of the head: The other cause is, that it shoulde be a meane betwene the hard bone and the soft flesh.

Next is the Bone of the Pot of the head keeping in the Braines, of which it were too long to declare their names after all Authoꝝ, as they number them and their names, for some name them after the Greeke tongue, and some after the Arabian, but in conclusion al is to one purpose. And they be numbred seuen bones in the pan or skul of the head: the first is called the Cozonal bone, in which is the Orbits or holes of the Eyes, & it reacheth fro the brows vnto the middelt of the head, and there it meeteth with the second bone called Occipissial, a bone of the hinder part of the head called the Poddel of the head, which two bones Cozonal and Occipissial be deuided by the Commissaries in the middes of the head. The thirde and fourth bones be called Parietales, and they be the bones of the sideling partes of the head, and they be deuided by the Commissories both from the foresaid Cozonal and Occipissial. The fifth and sixth bones be called Petrosa or Mendosa: and these two bones lye ouer the bones called Parietales, on euery side of the head one, like skales, in whome be the holes of the eares. The seuenth and last of the head is called Parillarie, or Bazillarie, the which bone is as it were a wedge vnto all the other seuen bones of the head, and doeth fasten them togeather. And thus be all numbred: the first is the Cozonal bone: The seconde is the Occipissiall: The thirde and the fourth is Parietales: The fifth and the sixth is Petrosa or Mendosa: and the seuenth is

is Parillari, or Bazillari . And this suffiseth for the five things conteyning.

In this Chapter is declared the five things contayned within the head.

NExt vnder the bones of the head withinsorth, the first thing that appeareth is Dura mater, then is Piamater, then the substance of the Braine, and then Vermey formes and Retemirabile. But first to speake of Duramater, whereof, and how it is sprung & made: First it is to be noted of the Veyne and Arteire that was spoken of in the last Chapter before, how priuily they entred through the Commissoris or seames of the head, & there by their vnion together, they do not onely bring and giue the spirite of life and nutriment, but also doe weaue themselues so togeather, that they make this pannicle Duramater. It is holden vp by certaine thredes of himselfe comming through the saide commissoris, running in to Pericranium or pannicle that couereth the bones of the head. And with the foresaide Veyne and Arteire, & these thredes comming from Duramater, is wouen and made this Pericranium. And why this pannicle Duramater is set from the skul, I note two causes: the first is, that if the Duramater should haue touched the skul, it should lightly haue bene hurt with the hardnesse of the bone: The second cause is, that the matter that commeth of woundes made in the head pearcing the skul, should by it the better bee defended and kepte from Piamater, and hurting of the brayne. And nexte vnto this pannicle there is another pannicle called Pia mater, or meeke mother, because it is so softe and tender vnto the brayne. Of whose creation it is to bee noted as of Duramater, for the originall

of their first creation is of one kind, both from the Hart and the Lyuer, & is mother of the very substance of the bzaine. Why it is called *Piamater*, is, for because it is so soft and tender ouer the bzaine, that it nourisheth the bzaine & feedeth it, as doth a louing mother vnto her tender childe or babe, for it is not so tough and harde as is *Duramater*. In this pannicle *Pia mater* is much to bee noted of the great number of *Veynes* and *Arteirs* that are planted, ramesying throughout all his substance, geuing to the bzayne both spirite and life. And this Pannicle doth circumscriue or lappe all the substance of the bzayne: and in some places of the bzaine the *Veynes* and the *Arteirs* goe forth of him; and enter into the diuisions of the bzayne, and there dzinketh of the bzayne substance into them, asking of the heart to them the spirite of life or breath, and of the Liuer nutriment. And the aforesayde spirite or breath taketh a further digestion, and there it is made animal, by the elebozation of the spirite vitall is turned and made animal. Furthermore, why there be mo pannicles ouer the bzaine then one, is this, If there had beene but one pannicle onely, eyther it must haue beene harde, or soft or meane betweene both: If it had beene hard, it should haue hurt the bzayne by his hardnesse: if it had beene soft, it should haue bene hurt of the hard bone: and if it had bene but meanelly neither hard nor soft, it should haue hurt the bzayne by his roughnesse, and also haue bene hurt of the hard bone. Therefore God and nature hath ordeyned two pannicles, the one harde, and the other soft, the harder to be a meane betwene the soft and the bone: and the softer to be a meane betwene the harder and the bzaine it selfe. Also these Pannicles be colde and drye of complexion, and spermaticke.

Next is the *Bzaine*, of which it is marueilous to be considered and noted, how this *Piamater* deuideth the substance of the *Bzayne*, and lappeth it into certaine selles or diuisi.

diuisions, as thus: The substance of the Brayne is deu-
 ded into three partes, or ventrikles, of which the foremost
 part is the most: the seconde or middlemost is lesse: the
 third or hindermost is the least. And fro eche one to other
 be issues or passages that are called Meates, through whom
 passeth the spirite of life too and fro. But here yee shall
 note that euery Ventrikle is diuided into two partes, and
 in euery parte God hath ordained and set singular and se-
 uerall vertues, as thus: First in the foremost Ventrikle
 God hath founded and set the common Wittes, otherwise
 called the five Wittes, as Hearing, Seeing, Feeling,
 Smelling, and Tasting. And also there is in one parte
 of this Ventrikle, the vertue that is called Fantasie, and
 he taketh all the formes or ordinances that be disposed of
 the five Wittes, after the meaning of sensible thinges: In
 the other parte of the same Ventrikle is ordained & found-
 ed the Imaginative vertue, the which receiveth of the
 common Wittes the forme or shape of things,
 as they were receiued of the common Wittes withoutforth
 representing their owne shape and ordinances vnto the
 memoratiue vertue. In the middlest sel or ventrikle there
 is founded and ordeined the Cogitative or estimatiue ver-
 tue: for hee rehearseth, sheweth, declar eth, and deemeth
 those thinges that bee offered vnto him by the other that
 were spoken of before. In the thirde Ventrikle and last
 there is founded and ordeined the vertue Memoratiue: in
 this place is registred and kept those thinges that are done
 and spoken with the senses, and keepeth them in his trea-
 surie vnto the putting forth of the five or common Wittes,
 or organes, or instruments of animall woorkes, out of
 whose extremities or lower partes springeth Synuca, or
 marrowe of the spondels: of whome it shalbe spoken of in
 the Anatomie of the necke and backe. Furthermoze it
 is to bee noted, that from the foremost Ventrikle of the
 D. brayne

brayne springeth seuen payze of sensatine or feeling senses. the which be produced to the Eyes, the Eares, the Nose, the Tongue, and to the Stomacke, and to diuers other partes of the body: as it shal be declared in their Anatomies. Also it is to bee noted, that about the middell ventrikle is the place of Vermiformis, with carnellie flesh that filleth, and Metemirabile, or wonderfull caule vnder the Pannicles, is set or bounded with Arteries only which come from the heart, in the which the vital spirite by his great labour is turned and made animal. And yee shall vnderstande that these two bee the best kept partes of all the body, for a man shall rather dye, then anye of these shoulde suffer any manner of griefes from without toothe, and therefore God hath set them farre from the heart.

Here I note the saying of Haly Abbas, of the comminge of small Arteries from the heart, of whome (sayeth hee) is made a marvelous net or caule, in the which caule is inclosed the brayne, and in that place is layde the spirite of feeling. From that place hath the spirite of feeling his first creation, and from thence passeth to other members &c.

Furthermore yee shall vnderstande that the brayne is a member colde & moyst of complexion, thin, & meanly viscous, & a principall member, & an official member & spermatik. And first, why he is a principall member, is, because he is the gouernor or the treasurie of the five wits: And why he is an official member, is, because he hath the effect of feeling and sterling: And why hee is colde and moyst, is, that hee shoulde by his coldnesse and moystnesse abate and temper the exceeding heate and drought that cometh from the heart: Also why it is moyst, is, that it shoulde bee the more indifferenter and abler to euery thing that shoulde bee reserved or gotten into him: Also why it is soft, is, that it shoulde giue place and fauour to the vertue of sterling: And why it is meanely viscous, is, that his senses

newes shoulde bee strong and meanelly tough, and that they shoulde not bee letted in their woorking through his ouermuch hardnesse. Here Galen demaundeth a question, which is this, Whether that feeling and mouinge be brought to Nerves by one or by dyuers? or whether the aforesayde thing be brought substantially or radically.

The matter (sayeth hee) is so harde to searche and bee vnderstood, that it were much better to let it alone and passe ouer it. Aristotle intreating of the braine, sayeth: The Brayne is a member continually mouing and ruling all other members of the bodye, giuing vnto them both feeling and mouinge: for if the Brayne bee let, all other members bee let: and if the Brayne bee well, then all other members of the bodye bee the better disposed. Also the Brayne hath this propertie, that it moueth and followeth the mouing of the Hone: for in the waxinge of the Hone the Brayne followeth vpwordes, and in the wane of the Hone the Brayne descendeth downwarde, and vanissheth in substance of vertue: for then the brayne shrinketh togeather in it selfe, and is not so fully obedient to the spirite of feeling. And this is proued in men that be lunatike or madde, and also in men that be epuulentike or hauing the falling sicknesse, that bee most grieued in the beginning of the newe Hone, and in the latter quarter of the Hone. Wherefore (sayeth Aristotle) when it happeneth that the Brayne is eyther too drye, or too moyst, then can it not woork his kinde: for then is the bodye made colde: then are the spirites of life melted and resolued awayne: and then followeth feblenesse of the Wittes, and of all other members of the bodye, and at the last death.

A Treasure for
The Anatomie of the
 Face.

THE Front or the Forehead containeth nothing but the Skinne and Musculus flesh, for the pannicle vnderneath it is of Pericranium, and the bone is of the Coronall bone. Howbeit there it is made broade as if there were a double bone, which maketh the forme of the Browes. It is called the Forehead or Front from one eare to the other, and from the rootes of the eares of the head befoze vnto the browes. But the cause why the browes were set and reared vp, was, that they should defende the Eyes from noyance withoutfoorth: And they be ordained with hayze to put by the humour or sweate that commeth from the head. Also the Browes doe helpe the Eyeliddes, and doe beautifie and make faire the face, for he that hath not his Browes heyzed, is not seemely. And Aristotle sayeth, that ouer measurable Browes betokeneth an enuious man. Also high browes and thicke betokeneth hardnesse: and Browes with little hayze betokeneth cowardnesse: and meanly signifieth gentlenesse of heart. Incisions about these partes ought to bee done according to the length of the bodie, for there the Muscle goeth from one Eare to the other. And there if any incision shoulde bee made with the length of the Muscle, it might happen the Browe to hang ouer the Eye without remedie, as it is many times seene, the more pitie. The Browes be called Supercilium in Latine, & vnder is the eyelids, which is called Cilium, & is garnished with haire. Two causes I find why the eyelids wer ordained: the first is, that they should keepe & defend the Eye fro dust & other outward noyances: the second is, when the eye is weary or heauie, then they should be couered & take rest vnderneath the. Why the haire was ordained in the; is, that by them

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is addressed the formes or similitudes of visible things vnto the apple of the eye. The eare is a member seemely and gryptly, able to be folded without, and is the orgaine or instrument of hearing: It is of complexion colde and drye. But why the eare was set vp out of the head, is this, that the soundes that be very fugitiue, should lurke and abide vnder his shadowe, till it were taken of the instrumentes of hearing: Another cause is, that it should keepe the hole that it standeth ouer from things falling in that might hinder the hearing. The synewes that are the Orgaynes or Instrumentes of hearing, spring each from the Brayne, from whence the seuen payre of synewes doe spring, and when they come to the hole of the Eare, there they wryth like a wine presse, and at the ends of them there be like the head of a worme, or like a little teate, in which is receiued the sounde, and so caried to the common wits. The Eyes be next of nature vnto the soule: for in the Eye is scene and knowne the disturbances and griefes, gladnesse and ioyes of the Soule, as loue, wrath, and other passions. The Eyes be the instruments of sight. And they be compounde and made of ten thinges: that is to saye, of seuen Tunicles or Cotes, and of three humours. Of the which (sayth Galen) the Brayne and the head were made for the Eye, that they might be in the hyghest place, as a beholder in a towre, as it was rehearsed in the Anatomie of the head. But diuers men holde diuers opinions of the Anatomie of the Eyes: for some men account but three tunicles and some sixe. But in conclusion they meane all one thing: For the very truth is, that there be counted and reckoned seuen Tunicles, that is to say, Sclerotica, Secondyna, Retyna, Vnia, Cornua, Arania, and Coniunctiua: and these three humours, That is to say, humor Vitrus, humor Albigynus, and humor CrySTALLINUS. It is to be knowne how and after what manner they spring: You shall vnderstande that there

springeth of the brayny substance of his foremost Ventri-
 kles, two senewes, the one from the right side, and the
 other from the left, and they bee called the first payze, for
 in the Anatomie they bee the firste payze of senewes that
 appeare of all seven. And it is shewed by Galen, that
 these senewes bee hollowe as a reede, for two causes: The
 first is, that the visible spirite might passe freely to the
 Eyes: The seconde is, that the forme of visible thinges
 might freely be presented to the common wittes. Nowe
 marke the going forth of these senewes: When these se-
 newes goe out from the substance of the Brayne, he com-
 meth through the Diamater, of whose substance hee ta-
 keth a Pannicle or a Cote: and the cause why hee taketh
 that Pannicle is to keepe him from noying, & before they
 enter into the skull, they meete and are united into one
 senewe the length of halfe an inche: and then they de-
 parte againe into two, and eche goeth into one eye, en-
 tring through the brayne panne, and these senewes bee
 called Nerui optici. And three causes I finde why these
 Nerues are ioyned in one before they passe into the Eye:
 First, if it happen any diseases in one eye, the other should
 receiue all the visible spirite that before came to bothe:
 The seconde is, that all thinges that wee see shoulde not
 seeme two: for if they had not bene ioyned together, eue-
 ry thing shoulde haue seemed two, as it doth to a wor-
 me, and to other beastes: The thirde is, that the Senewe
 might stay and helpe the other. But herebpon Lamfranke
 accordeth much, saying, that these two Senewes come
 together to the Eyes, and take a Pannikle both of Dia-
 mater and of Duramater, and when they enter into the
 Orbyt of the Eye, there the extremities are spread abroad,
 the which are made of three substances: that is to saye, of
 Duramater, of Diamater, and of Nerui optici. There be
 engendzed three Tunikles or Cotes, as thus: Of the sub-
 stance

stance that is taken from Duramater is ingendred the first cote that is called Secondina: and of Nerui optici is ingendred the thirde cote that is called Retina: and eche of them is more subtiler then other, and goeth about the humours without meane. And it is to be vnderstood, that eche of these three Tunicles be deuided, and so they make sixe: that is to say, iij. of the partes of the brayne, and three of the parts outwards, and one of Pericranium that couereth the bones of the head, which is called Coniunctiua.

And thus you maye perceiue the springing of them: as thus, of Duramater springeth Sclerotica and Cornua: of Piamater springeth Secondina and Vnia: and of Nerui optici springeth Coniunctiua. Now to speak of the humours which be three, & their places are the middle of the Eyes: of the which the first is Humor Vitrus, because he is like glasse, in colour very cleare, red, liquit, or thinne, & he is in the inward side next vnto the brayne: and it is thinne, because the nutritiue blood of the Chyistalin might passe, as water thzough a sponge should be clenfed & made pure, and also that the visibible spirit might the lightlyer passe thzough him from the brayne. And he goeth about the Cristaline humour, vntil he meeete with Albuginus humour, which is set in the vttermoost part of the Eye. And in the middest of these humours Vitrus, & Albuginus, is set the Crystaline humour, in which is set principally the sight of the Eye.

And these humours be separated & inuolued with the Pannicles aforesaid, betweene euery Humor a Pannicle. And thus is the Eye compoond and made. But to speake of euery Humour and euery Pannicle in his due order and course, it would aske a long proceffe, and a long Chapter, and this is sufficient for a Chirurgion. Now to begin at the Nose: You shall vnderstand that from the brayn there commeth two senewes to the holes of the brainpan, where beginneth the concauitie of the Nose, and these two be not

properly synewes, but orgaynes or instrumentes of smelling, and haue heades like teates or paps, in which is receiued the vertue of smelling, and representing it to the common wits.ouer these two is set Colatorium, that we call the Nosehil: and it is set betwene the Eyes, vnder the vpper part of the Nose. And it is to be noted, that this concauitie or ditch was made for two causes: The first is, that the ayre that bringeth forth the spirite of smelling might rest in it, till it were taken of the orgaine or instrument of smelling: The second cause is, that the superfluities of the Brayne might be hidden vnder it, vntill it were clenſed: And from his concauitie there goeth two holes doſtne into the mouth, of which there is to be noted three profits: The first is, that when a mans mouth is close, or when he eateth or ſleepeth, that then the ayre might come thorough them to the Lungen, or els a mans mouth ſhould alwayes be open: The ſeconde cause is, that they helpe to the relation of the forme of the Nose: for it is ſayde, a man ſpeaketh in his Nose when any of theſe holes be ſtopped: The third cause is, that the concauitie might be clenſed by them when a man ſnuffeth the Nose, or draweth into his mouth inwardly. The Nose is a member conſumple or officiall, appearing without the face, ſomewhat plicable, becauſe it ſhould the better be clenſed. And it is to be perſwaded that it is compound and made of ſkin & lazartus fleſh, and of two bones ſtanding in maner trianglewiſe, whole extremities be ioyned in one part of the Nose with the Coronall bone, and the nether extremities are ioyned with two gryſtles, and another that diuideth the Noſethilles within, and holdeth vp the noſe: Alſo there be two concauities or holes, that if one were ſtopped the other ſhould ſerue: Alſo there is in the Nose two puſkles, to helpe the working of his office. And Galen ſayth, that the Nose ſhapeth the Face moſt: for where the Nose lacketh (ſayth he)

all

all the rest of the face is the more vnseemely. The Nose should be of a meane bignes, and not to excede in length, or breadth, nor in highnes. For Aristotle sayth, if the Nose, thylles be too thinne, or too wyde, by great drawing in of ayre. it betokeneth great straightnesse of heart, and indignation of thought. And therefore it is to be noted, that the shape of the members of the bodie, betokeneth and iudgeth the affections and will of the Soule of man, as the Philosopher sayeth. The temples be called the members of the head, and they haue that name because of continuall mouing. And as the science of the Anatomie meaneth, the spirite vital is sent from the heart to the brayne by Arteries, and by veines and nutrimentall blood, where the vessels pullatiues in the temples be lightly hurt. Also the temples haue dents or holes inwardly, wherein he taketh the humour that commeth from the brayne, and bringeth the eyes asleepe, and if the saide holes or dentes be pressed and wounding, then by trapping of the humour that continueth, he maketh the teares to fall from the Eye. The Cheekes are the sideling partes of the face, and they conteyne in them Musculus flesh, with Veines and Arteries, and about these partes be many Muscles. Guido maketh mention of by, about the cheekes and ouer lip. And Haly Abbas sayeth, there be twelue muscles that moue the nether Jawe, some of them in opening, and other some in closing or shutting, passing vnder the bones of the temples, And they be called Temporales: And they bee right noble and sensatiue, of whose hurt is much perill. Also there be other Muscles for to grinde & to chewe. And to all these Muscles commeth Nerves from the brayne to giue them feeling and mouing: and also there commeth to them many Arteries and Veines, and chiefly about the temples, and the angles or corners of the Eyes and the Lippes. And as the Philosophers saye, the chiefe beautie in man is in the

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cheekes,

cheekes, and there the complexion of man is most knowen, as thus: If they be full, ruddy and medled with temperate whitenesse, and not fat in substance, but meanly fleshly, it betokeneth heat and moyst of complexion, that is, Sanguin and temperat in collier. And if they bee white coloured, without medling of rednesse, and in substance fat and soft, quauering, it betokeneth excesse & superfluitie of colde and moyst, that is flegmatike: And if they be brown in colour, or cytrin, yelow, redde, and thynne, and leane in substance betokeneth great drying and heate, that is cholerike: And if they be as it were blown in colour, & of little flesh in substance, it betokeneth excesse and superfluitie of drynes and cold, and that is Melancolie. And as Auicen sayeth, the Cheekes doe not onely shewe the diuersities of complexions, but also the affection and wil of the hart: for by the affection of the heart, by sodaine ioye or dreadd, hee wareth either pale or redde. The bones or bonye partes, first of the cheekes be two: of the Nose outwardly, two: of the upper Mandible, two: within the Nose, three: as thus, one diuiding the Nozethrills within, and in each Nozethrill one, and they seeme to be rowled like a wafer, and haue a hollownesse in them, by which the ayre is respyred & drawed to the Lungs, and the superfluitie of the Brayne is purged into the mouthwardes, as is before rehearsed. But Guydo and Galen saye, that there be in the face nyne bones, yet I cannot finde that the nether Mandible should be of the number of those nyne: for the nether Mandible accompted there, proueth them to be ten in number. Of which thing I will hold no argument, but remit it to the sight of your eyes. The partes of the mouth are five, that is to saye, the Lippes, the teeth, the tongue, the Uulla, and the Pallet of the mouth. And first to speake of the lippes, they are members consimile or officiall, full of Musculus flesh, as is aforesaide, and they were ordeined for two causes,

causes, one is, that they shoulde be to the mouth as a doore to a house, and to keepe the mouth close til the meate were kindly chewed: The other cause is, that they shoulde bee helpers to the pronouncing of the speache: The teeth are members consimile or officiall, spermatike, and hardest of any other members, and are fastened in the cheeke bones, & were ordained for three causes: First that they shoulde chewe a mans meat, er it should passe down, that it might be the sooner digested: The seconde, that they shoulde be a helpe to the speech, for they that lacke their teeth doe not perfectly pronounce their wordes: the thirde is, that they should serue to beastes as weapons. The number of them is vncertaine, for some men haue mo, and some lesse, they that haue the whole number haue xxxij. that is to saye, xvi. aboue, and as many beneath, as thus: two Dwallies, two Quadripulles, two Cannines, eight Morales, & two Can- sales. The Tongue is a carnous member, compounde & made of manye Nerves, Lygaments, Meynes, and Ar- teirs, ordained principally for three causes: The first is, that when a man eateth, the Tongue might helpe to turne the meate til it were well chewed: The seconde cause is, that by him is receiued the taste of swete and solwer, and presented by him to the common wittes: The thirde is, that by him is pronounced euery speache. The fleshy part of the tongue is white, and hath in him nine muskles, and about the roote of him is Glandulus, in the which be two welles, and they be euer full of spittle to temper and keepe moyst the tongue, or else it woulde ware drie by reason of his labour, &c. The Quila is a member made of a spon- geous flesh, hanging downe from the ende of the Pallete ouer the gullet of the throat, and is a member in complex- ion colde and drie, and often tymes when there fall- leth rawnesse or much moystnesse into it from the head, then it hangeth downe in the throat, and letteth a man to
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swallow,

Swallowe, and it is broad at the upper ende, and small at
 the nether. It was ordeined for diuerse causes, One is,
 that by him is holpen the sounde of speache, for where the
 Quilla is lacking, there lacketh the perfect sound of speach.
 Another is, that it might helpe the pꝛolation of vomites:
 Another is, that by him is tempered & abated the distem-
 perance of the ayre that passeth to the Lungs: Another is,
 that by him is guided the superfluities of the brayne that
 commeth from the coletures of the Nose, or else the su-
 perfluities should fall downe suddenly into the mouth, the
 which were a displeasure. The Pallet of the mouth con-
 teineth nothing else but a carnous Pannikle, & the bones
 that be vnderneath it haue two diuisions, One along the
 Pallet from the diuision of the Nose, & from the opening
 of the other Mandible vnto the nether ende of the Pallet,
 lacking halfe an inche, and there it deuideth ouerthwart,
 and the first diuision is of the Mandible, and the seconde is
 of the bone called Maxillarie or Bazillarie, that sustay-
 neth and byndeth all other bones of the head together.
 The skinne of the Pallet of the mouth is of the inner part
 of the stomacke and of Myre, and of Mosagus, that is the
 way of the meate into the stomacke. The way howe to
 knowe that such a pannicle is of that part of the stomacke,
 may be knowen when that a man is touched within the
 mouth, anon he beginneth to tickle in the stomacke, and
 the nerer that he shall couche vnto the throte, the more it
 abhorreth the stomacke, and often times it causeth the
 stomacke to yeeld from him that is within him, as when a
 man doeth vomite. Also in the mouth is ended the upper-
 most extremitie of the Mesande, which is called Myre or
 Mosagus, And with him is contayned Trachia arteria,
 that is, the waye of the ayre whose holes be couered with
 a lap like a tongue, and is gristly, that the meate and
 drinke might flyde ouer him into Mosagus: The which
 grylle

gryffe when a man speaketh it is reared vp, and couereth the waye of the meate: and when a man swalloweth the meate, then it couereth the way of the ayze, so that when the one is couered the other is discovered. For if a man open the waye of the ayze when he swalloweth, if there fall a crum into it, he shall neuer cease coughing until it be vp againe. And this suffiseth for the face.

The Anatomie of the Necke.

THE Necke followeth next to be spoken of. Galen proueth that the necke was made for no other cause but for the Lungs, for al things that haue no Lungs haue neither necke nor voyce, except fish. And you shall vnderstande, that the necke is all that is conteyned betwene the head and the shoulders, and betweene the chin and the brest. It is compounde and made of foure things, that is to saye, of Spondillus, of Seruicibus, of Gula, and of Guttare, the which shal be declared moze plainly hereafter, and through these passe the waye of the meate and of the ayze, but they bee not of the substance of the necke. The Spondels of the necke be seven: The first is ioyned vnto the lower parte of the head, called Varrillarie or Bassillarie, and in the same wise are ioyned euery Spondel with other, and the last of the seven with the firste of the Backe or Kidge: and the Lygamentes that keepe these Spondels together are not so harde and tough as those of the backe: for why: those of the necke be moze febler and subtiler: The cause is this, for it is necessarie otherwhile that the head moue without the necke, and the neck without the head, the which might not well haue bene done if they had bene strong and boystrous. Of these aforesayde seven Spondels of the necke, there springeth seven payre

of Senewes, the which be deuided into the head and into the Mylage, to the shoulders, and to the armes. From the hole of the first spondel springeth the first payze of Senewes, betwene the first spondel and the seconde, and so forth of all the rest in like manner as of these. Also these senewes receiue subtil wille of the senewes of the Brayn, of the which wille, & senewes, and flesh, with a pannicle, make the composition of Muskels, Lazarres, & Brawn, the which thre things are all one, and be the instruments of voluntarie mouing of euery member. The Muskels of the necke after Galen are numbred to be xx. mouing the head and the necke. Likewise it is to be noted, that there bee thre manner of fleshes in the necke: the first is Pixwex or Seruiss, and it is called of Children Gold hayze, or yellowe haire, the which are certaine longitudinales lying on the sides of the Spondels from the head downe to the latter Spondel. And they are ordained for this cause, that when the Senewes bee wearie of ouermuch labour with mouing and trauaile, that they might rest vpon them as vpon a bedde. The seconde flesh is musculus, from whome springeth the Tendons and cordes that moue the head and the necke, which be numbred twentie, as is afoze declared: The thirde flesh replenisheth the voyde places, &c. The thirde parte of the necke is called Guttire, and it is the standing out of the Throte boll. The fourth parte is called Gula, and the hinder parte Ceruix, and hath that name of the Philosophers because of the marrowe coming to the Kidge bones. It is so called, because it is as it were a seruaunt to the Brayne: For the necke receiueh and taketh of the Brayne influence of vertue of mouing, and sendeth it by Senewes to other partes of the bodie downwarde, and to all members of the bodie. Here you shall vnderstande, that the waye of the meate, and Pire, or Esophagus is all one thing, and it is to be noted,

ted, that it stretcheth from the mouth to the stomacke, by the hinder parte of the necke inwardlye, fastned to the spondels of the necke, vntill hee come to the fifth spondel, and there hee leaueth the spondel and stretcheth til he come to the foremost parte of the breast, and passeth through Diaphragma til it come to the mouth of the stomake, and there he is ended. Furthermoze, it is to bee noted, that this Mesenterie is compounde and made of two Tunikes or Cotes, that is to saye, of the inner, and of the vtter. The vtter Tunike is but simple, for he needeth no retention but onely for his owne nourishing: but the inner Tunike is compounde and made of Musculus Longitudinall Villi, by which he may drawe the meat from the mouth into the stomacke, as it shall be moze plainly declared in the Anatomie of the stomacke. Furthermoze, Cana pulmonis via trachia arteria, all these be one thing, that is to saye, the throte boll, and it is set within the necke besides the Mesenterie towarde Gula, and is compounde of the gryffe knitte eache with other. And that pannicle that is meane betwene the Mesenterie and the throte boll, is called Ismon. Also yee shall vnderstand, that the great Veines which ramesse by the sydes of the necke to the upper part of the head, is of some men called Gwidege, and of others Vena organice, the incision of whome is perilous. And thus it is to bee considered, that the Necke of man is compounde and made of skynny fleshy, Ligaments and bones. And this sufficeth for the Necke & the throte.

The Anatomie of the Shoulders

and Armes.

AND first to speake of the bones: It is to bee noted, that in the shoulder there bee two bones, that is to saye, the shoulder bone, and the Cannel bone

bone, and also the adiutor bone of the arme are loyned with the shoulder bones, but they are not numbred among them, but amongst the bones of the armes. In the composition of the shoulder, the first bone is Os spatula, or shoulder blade, whose hinder part is declined towarde the chinne, and in that end it is broad and thicke, and in the vpper part it is rounde. In whose roundnesse is a concauitie, which is called the bore or cospe of the shoulder, into which entereth the Adiutor bones, and they haue a bynding together with strong flexible Seneues, and are conseynd fast with the bone called Clauicula, or the Cannel bone: and this Cannel bone stretcheth to both the shoulders, one ende to the one shoulder, and another to the other, & there they make the composition of the shoulders. The bones of the great arme, that is to say, from the shoulder to the fingers endes, be xxx. The first is the Adiutor bone, whose vpper ende entreteth into the concauitie or bore of the shoulder bone: It is but one bone hauing no felow, and it is hollowe and full of marrowe, and it is also crooked because it should be the more habler to grype thinges, and it is hollowe because it shoulde bee lighter and more obedient to the steering or mouing of the Brasones. Furthermoze, this bone hath two emynences, or two knobs in his nether extremitie, or in the iuncture of the Elbowe, of the which the one is more rising than the other, and are made like vnto a Polly to drawe Water with, and the endes of these bones enter into a concauitie proportioned in the vppermost endes of the the two Facel bones, of which two bones, the lesse goeth from the Elbowe to the Thumbe, by the vppermoste parte of the arme, and the greater is the nether bone from the Elbowe to the little finger. And these two bones bee conseynd with the Adiutor bone, and bee bounde with strong Ligamentes, and in like manner with the bones of the hande.

hande. The which bones be numbred. viij. the foure vpper, most bee ioyned with the foure nethermost towarde the handes: and in the thirde warde of bones, be fyue, and they are called Ossa patinis, and they are in the palme of the hand. And to them be ioyned the bones of the fingers, and the Thombes, as thus, in euery finger ij bones, and in the Thombe two bones, that is to say, in the fingers and thombe of euery hand, riiij. called Ossa digitorum, in the palme of the hand. v. called Patinis, and betweene the hand and the wryste. viij. called Racete, and from the wryste to y shoulder. iij. bones: all which being accompted together, ye shall finde thirtie bones in eche hand and arme. To speake of Senewes, Lygamentes, Cordes, and Bzaunes: Heere first ye shall vnderstande that there cometh from Mynuca thorough the Spondels of the necke iij senewes, which most plainlie doe appeare in sight, as thus, one cometh in to the vpper parte of the arme, another into the nether part and one into the inner side, and another into the vtter side of the arme, and they bzing from the bzaine and from Mynuca both feeling and mouing into the armes, as thus: The Senewes that come from the bzaine and from the Marrow of the backe that is called Mynuca, when they come to the iuncture of the shoulder, there they are mixed with the Lygaments of the selfe shoulder, and there the Lygamentes receaue both feeling and mouing of them, and also in their medling together they are made a Corde or a Tendo. Three causes I finde why the senewes were medled with the Lygaments, The first cause is, that the excellent feeling of the senewes, which many wayes be made weery by their continuall mouing, should be repressed by the insensiblenesse of the Legamentes: The seconde is, that the littlenesse of the Senewes should be fulfilled thzough the quantitie of the Lygamentes: The thrid is, the feeblenesse of the Se-

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newe

new, that is insufficient and too feeble to vse his offices, but by the strength and hardnesse of the Lygamentes. Now to declare what a Corde is, what a Lygament, and what a Muscle or a Brawn, it is inough rehearsed in the Chapter of the simple members. But if you will thorough the commaundement of the Will or of the Soule, draw the arme to the hinder part of the body, then the vnder Brawne is drawn together, and the inner is enlarged, and likewise in wardes, when the one Brawne doth drawe in wardes: the other doth stretch, and when the arme is stretched in length then the Cordes be lengthened: but when they passe the iuncture of the shoulder and of the elbowe, by three fingers breadth or thereabout, then it is deuyded by subtil Wyll, and medled with the simple fleshe, and that which is made of it is called a Brawne. And three causes I finde why that the simple fleshe is medled with the Cordes in the composition of the Brawne: The first is, that the aforesayde Wyll might drawe in quiet through the temperaunce of the fleshe: The second is, that they temper and abate the drought of the cord with his moistenesse, the which drought he getteth through his manifold mouing: The thirde is, that the forme of the Brawn members should be the more fayre, and of better shape: wherefore God and nature haue clothed it with a Panicle that it might the better be kept. And it is called of the Philosophers Musculus, because it hath a forme like vnto a Mouse. And when these Brawnes come nere a Joynt, then the Cordes spring forth of them, and are medled with the Lygamentes againe, and so moueth that Joynt. And so ye shall vnderstand, that alwayes betwene euery two Joyntes is engendred a Brawne, proportioned to the same member and place vnto the laste extremitie of the fingers, so that aswell the least iuncture hath a proper feeling and mouing when it needeth, as hath the greatest

greatest. And after Guydo there be numbred thirtene in the arme and hande, as thus. iij. in the Adiutoz, mouing the vpper part of the arme: and iij. in the Jocels, mouing that part of the arme: and fyue in the hande, mouing the fingers. Nowe to speake somewhat of the Veines and Arteries of the arme: it is to be vnderstood, that from Venakelis there commeth two braunches, the one commeth to the one arme pyt, and the other commeth to the other. And nowe marke the spreading, for as it is of the one, so it is of the other, as thus. When the braunche is in the arme pyt, there he is deuyded into two Braunches, The one Braunche goeth along in the inner sid of the arme, vntil it come to the bough of the arme, and there it is called Baxilica or Epatica, and so goeth downe the arme till it come to the wyist, and there it is tourned to the backe of the hand, and is found betwen the litle finger and the next, and there is called Saluatella. Now to the other braunche that is in the arme hole, which spreadeth to the vtter side of the shoulder, and there he deuiddeth in two, the one goeth spreading vppe into the carnous parte of the heade, and after descendeth through the bone in to the brayne, as it is declared in the Anatomy of the head: The other braunche goeth on the outward side of the arme and there he is deuided in two also, the one part is ended at the hand, and the other parte is folded about the Arme, till it appeare in the bough of the arme, and there it is called Sephalica, from thence it goeth to the back of the hand, and appeareth betwen the Thombe and the foremost finger and there it is called Sephalica ocularis. The two braunches that I spake of, which be deuided in the hinder parte of the shoulders, from ech of these two (I say) springeth one, and those two mate together and make one veyne which appeareth in the bough of the arme, and there it is called Mediana or Cordialis, or Commune.

¶ And

And thus it is to be vnderstoode, that of vena Sephalica springeth vena occularis, and of vena Bazilica springeth vena Saluatella, and of the two veynes that mate springeth vena Mediana, and in ramesing from these fyue principall Veines springeth innumerable, of the which a Chirurgion hath no great charge, for it suffiseth vs to knowe the principals.

To speake of Artiers, you shall vnderstand, that where soeuer there is founde a Veine, there is an Arteir vnder him: and if there be founde a great Veyne, there is founde a great Arteir, and whereas is a litle Veyne there is a litle Artier: For wher soeuer there goeth a Veine to giue nutriment, there goeth an Artier to bring the spirit of lyfe. Wherefore it is to be noted, that the Artiers lye moze deeper in the fleshe then the Veynes doe: for they cary and keepe in them moze precious blode then doth the Veyne, and therefore he hath neede to be further from daungers outwardly: and therefore God and nature haue ordeyned for him to be closed in two cotes, where the Veyne hath but one. &c.

The best or Thorax is the Arke or chest of the spirituall members of man, as saith the Philosopher: where it is to be noted, that there be foure things conteining, and byg. conteined, as thus, The foure conteining, are, the Skinne, Musculus fleshe, the Pappes, and the bones: The partes conteyned, are, the Harte, the Lungen, Panicles, Ligamentes, Perues, Veynes, Artiers, Vire or Esophagus. Now the skinne and the fleshe are knowen in their Anatomie: It is to be noted, that the fleshe of the Pappes, differeth from the other fleshe of the body, for it is white, glandulus, and spongy: and there is in them both Perues, Veines and Arteirs, and by them they haue Coliganes with the hart, the Luer, the braine, and the generative members. Also ther is in the beste, as olde Authoys make mention, lxxx. or xc.

Muskels

Muskeles, for some of them be common to the Pecke, some to the Shouleres, and to the Spades, some to diafragma or the Mydriffe, some to the Ribbes, some to the backe and some to the Brest it selfe. But I find certaine profitablenesse in the creation of the Paps, aswell in man as in woman: for in man it defendeth the spirituals from annoyance outwardly: and another, by their thicknes they comfort the naturall heate in defence of the spirits. And in women there is the generation of milke: for in weomen there cometh from the Matric into their Brestes many veyns which bring into them Menstruall blode, the which is turned through the digestive vertue from red colour into white like the colour of the Pappes, even as Chylley coming from the stomacke to the Luer is turned into the colour of the Luer. Nowe to speake of the bones of the brest: they be saide to be triple or threefolde, and they be numbred to be seauen in the Beaste before, and their lengthe is according to the breadth of the brest, and their extremities or endes be gyslye, as the ribbes be. And in the vpper ende of Thorax is an hole or a concavitie, in which is sette the foote of the Furklebone or Canel boue, and in the nether ende of Thorax, against the mouth of the stomach, hangeth a gysle called Ensiforme, and this gysle was ordeined for two causes: One is, that it should defende the stomach from hurte outwardly: The second is, that in time of fulnesse it should geue place to the stomach in time of neede when it desireth. &c.

Now to speake of the partes of the backe behynde forth: There be twelue Spondels, through whom passe: h Mynera, of whom springeth xij. paire of Perues, bringing both feeling and mouing to the Muscles of the Brest aforesayde. And here it is to be noted. that in every side ther be twelue Ribbes, that it is to say. vij. true and v. false, because these

thus be not so long as the other seamen be, and therefore
 called false Ribbes: as it may be perceived by the sight
 of the eye. Likewise, of the partes that be inwardlye, and
 first of the Harte, because he is the principall of all o-
 ther members, and the beginning of lyfe: he is set in
 the midst of the breast severally by him selfe, as Lord and
 King of all members. And as a Lord or King ought to be
 served of his subiectes that haue their living of him: So are
 all other members of the body subiects to the Hart, for they
 receiue their living of him, and they do seruice many wayes
 vnto him again. The substance of the Hart, is as it were
 Lazarus fleshe, but it is spermatike, and an officiall mem-
 ber, and the beginning of lyfe, and he geueth to euery mem-
 ber of the body, both bloude of lyfe: and spirit of breath and
 heate: for if the hart were of Lazarus fleshe, his mouing &
 steering should be voluntarie and not naturall, but the con-
 trary is true, for it were impossible that the Harte should be
 ruled by Will onely, and not by nature. The Harte hath
 the shape and forme of a Pyneapple, and the broad ende ther-
 of is upwardes, and the sharpe end is downwardes, depen-
 ding a litle towardes the left side. And here it is to be no-
 ted, that the Harte hath blood in his substance, whereas all
 other members haue it but in their Veines and Arteries: al-
 so the Hart is bound with certaine Lygaments to the back-
 part of the Breast, but these Lygaments touche not the sub-
 stance of the Harte, but in the ouerpart they spring from the
 of him, and is fastened, as aforesayd. Furthermore the hart
 hath two ventricles, or concavities, and the left is hyer the
 the righte, and the cause of this holowehesse is this, for to
 keepe the bloud for his nourishing, and the aire to abate and
 temper the greate heate that he is in, the which is kept in
 concavities. Nowe here it is to be noted, that to the right
 Ventrikle of the Harte commeth a Veyne from the greate
 Veyne

Veigne called Venakelis, that receaueth all the substance
 of the blond from the Luer. And this veigne that cometh
 from Venakelis entreth into the hart at the right Ventricle
 as I sayd before, and in him is brought a great portion of y
 thickest blond, to nourishe the Harte with, and the residue
 that is left of this, is made subtil through the vertue of the
 harte, and then this blond is sent into a concauitie or pytte
 in the middell of the Harte betwene the two Ventricles,
 and therein it is made hote and pured, and then it passeth
 into the left Ventricle, and there is engendred in it a spirit
 that is clearer, brighter, and subtiler then any corporall or
 bodyly thing that is engendred of the four elementes: for
 it is a thing that is a meane betwen the body and the soule.
 Wherefore it is likened of the Philosophers to be more li-
 ker heauenly thinges, then earthly thinges. Also it is to be
 noted, that from the left Ventricle of the Harte, springeth
 two Artiers: The one hauing but one cote, and therefore it
 is called Arterea Venalis, And this Arter carrieth blond fro
 the Harte to the Lungs, the which blond is vaporous, that
 is tried and left of the Harte, and is brought by this Artery
 to the Lungs to geue him nutriment: & there he receaueth
 of the Lunges ayre, and bringeth it to the harte to refreshe
 him with. Wherefore Galen sayth that he findeth that mans
 harte is naturall and friendly to the Lungs, for he geueth
 him of his owne nutrimentall to nourishe him with, and
 the Lunges rewarde him with ayre to refreshe him with
 againe. ¶ The other Arteire that hath two cotes, is
 called Vena Arterialis, or the great Artery that ascendeth
 and descendeth, and of him springeth all the other Artiers
 that spreade to euery member of the body, for by him is vni-
 fied and quickned all the members of the body. for the spi-
 rit that is retained in them, is y instrument or treasure of all
 the vertue of the soule. And thus it passeth vntill it come to
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the Brain, and there he is turned into a further digestion, and there he taketh another spirit, and so is made animal, and at the Liver nutrimentall, and at the testicles generative: and thus it is made a Spirit of euery kinde, so that he being meane of al maner operations and workings taketh effect. Two causes I finde why these Artiers haue two cotes, One is, that one cote is not sufficient nor able to withstand the violent mouing and steering of the spirit of lyfe that is caried in them: The seconde cause is: that the thing that is caried about from place to place, is of so precious a treasure that it had the moze need of good keeping. And of some Doctors, this Artier is called the Pulsatiue veyne, or the beating veyne, : for by him is perceyued the power & might of the Hart. &c. Wherfoze God and Nature haue ordained that the Artiers haue two cotes, Also there is in the Harte three Velikeles, opening and closing the going in of the Harte blood and spirit in conuenient time. Also the harte hath two litle Cares, by whom commeth in and passeth out the aire that is prepared for the Lungen. Also ther is found in the Harte a Cartilaginus Auditament, To helpe and strength the selfe Harte. Also the Harte is couered with a strong Pannicle, which is called of some Capsula Cordes, or Pericordium, the which is a strong case, vnto whome commeth Perces, as to other inwarde members. And this Pannicle Pericordiū springeth of the vpper Pannicle of y^e Midriffe. And of him springeth an other Pannicle called Mediastinum, the which departeth the brest in the midst, and keepeth that the Lungen fall not ouer the Harte. Also there is an other Pannicle that couereth the Ribbes inwardlye, that is called Plura, of whome the Midriffe taketh his beginning. And it is said of many Doctors, that Duramater is the originall of all the Pannicles within the body: and thus one taketh of an other,

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The Anatomie of the Lungs.

THE Lungs is a member spermatike of his first creation, and his naturall complexion is colde and drye, and in his accidentall complexion he is colde and moyste, lapped in a peruous pannicle, because it should gather together the softer substance of the Lungs, and that the Lungs might feele by the meanes of the pannicle, that which he might not feele in him selfe. Nowe to proue the Lungs to be colde and drye of kind, it appeareth by his swift skering, for he lyeth ever wauiing ouer the heart, and about the heart. And that he is colde and moyst in rewarde, it appeareth well, that hee receiueth of the brayne many colde matters, as Cataries, and Rumes, whose substance is thinne. Also I finde in the Lungs three kindes of substance: One is a Veyne comming from the Liuer, bringing with him the Crude or rawe parte of the Chylle to feede the Lungs: Another is Arterea venealis, comming from the heart, bringing with him the spirite of life to nourish him with: The thirde is Trachia arteria, that bringeth in ayre to the Lungs, and it passeth through all the left part of them to doe his office. The Lungs is deuided into fīue Lobbes or Bellikels, or fīue portions, that is to saye, three in the right side, and two in the lefte side. And it was don for this cause that if there fel any hurt in the one part, the others should serue and doe their office. And three causes I find why the Lungs were principally ordeined: First, that they should draw cold wind, & refresh the heart: The second, that they should change & alter, and purifie the aire before it come to the heart, least the heart were hurt & noyed with the quantitie of the aire: The third cause is, that they should receiue from the hart the famous

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superfluities that he putteth forth with his breathing, &c. Behind the Lungs toward the Spondels, passeth Vire oz Esophagus, of whom it is spoken of in the Anatomie of the neck. And also there passeth both Veynes and Arteirs, & al these with Trachia arteria, doe make a Stoke, replete vnto the Gullet with Pannikles, and strong Lygaments, and glandulus flesh to fulfil the voyd places. And laste of al is the Midziffe, and it is an officiall member, made of two Pannikles, and Lazarus flesh, and his place is in the middest of the body, ouerthwart oz in bredth vnder the region of the spirituall members, departing them from the matrix. And thre causes I finde why the Midziffe was ordained: First, that it should diuide the spirituals from the nutrates: The second, that it should keepe the vital colour oz heat to dissend down to the nutrates: The last is, that the malicious fumes reared vp from the nutrates, shoulde not noy the spirituals oz vitals &c.

The womb is the region oz the citie of all the Intraills, the which reacheth from the Midziffe down vnto the share inwardly, and outwardly from the Keynes oz Rydnes, down to the bone Pecten, about the priuie partes. And this womb is compound and made of two thinges, that is to say, of Syfac and Myrac. Syfac is a Pannicle, and a member spermatik, official, sensible, senowvy, compound of subtil wil, and in complexion cold and dry, hauing his beginning at the inner Pannicle of the Midziffe. And it was ordained because it should conteine and bind together all the Intraills, and that he defende the Musculus so that hee oppresse not the natural members. And that he is strong & tough, it is because he should not be lightly broken, & that those things that are coneyned go not forth, as it happeneth to them that are broken, &c. Myrac is compound and made of foure thinges, that is, of skin outwardly of fatnes, of a carnous pannicle, and of Musculus flesh. And that it

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is to be vnderstanded, that all the whole from Syfac out-
ward is called Myrac, it appeareth well by the wordes of
Galen, where he commaundeth, that in all wounds of the
wombe to sewe the Sifac with the Myrac, and by that it
proueth that there is nothing without the Sifac but My-
rac. And in this Myrac or vtter part of the wombe, there is
noted eight Muscles, two Longitudinals. proceeding from
the shield of the Stomacke vnto Os Pecten: two Latitu-
dinals coming from the back wardes to the wombe: and
four transuerses, of the which two of them spring from the
Ribbes on the right side, and go to the left side, to the bones
of the Hanches, or of Pecten: and the other two spring frō
the ribbes on the left, and come ouer the wombe to the right
partes, as the other before doth. Here it is to be noted, that
by the vertue of the subtil wil that is in the Musculus lon-
gitudinal, is made perfect the vertue attractiue: and by the
Musculus transuerses is made the vertue retentive: and by
the Musculus latitudinal is made the vertue expulsiue. It
is thus to be vnderstood, that by the vertue attractiue is
drawen down into the Intrals al superfluities, both wa-
ter, wynd, & dyrt: By the vertue retentive all thinges are
withholden and kepte, vntill nature haue wrought his
kinde: And by the vertue expulsiue is put forth al things,
when Nature prouoketh any thing to bee done. Galen
sayeth, that woundes or incisions bee more perillous in
the middelt of the wombe then about the sydes, for there
the partes bee more tractable than anye other partes bee.
Also hee sayeth, that in woundes persing the wombe there
shall not bee made good incarnation, except Sifac bee se-
wed with Mirac. Nowe to come to the partes conteyned
within: First, that which appeareth next vnder the Sifac
is Omentum, or Zirbus, the which is a Hamicle coue-
ring the Stomacke and the Intrals, implanted with many
Veines and Arteirs, & not a little fatnes ordeined to keepe

most the inward parts. This Zirbus is an official member, & is compound of a beyne & an Arteir, the which entreth & maketh a line of the vtter tunikle of the stomacke, vnto which tunikle hangeth the Zirbus, and couereth all the guttes down to the shayze. Two causes I finde why they were ordained: one is, that they shoulde defende the nutratues outwardly: the second is, that thzough his owne power and vertue he shoulde strength & comfozt the digestion of al the Nutrates, because they are moze feebler then other members be, because they haue but a thin womb or skinne &c. Next Zirbus appeareth the Antrals or guttes, of which Galen sayeth, that the Guttes were ordeined in the first creation to conuey the drosse of the meate & drinke, and to clense the bodie of their superfluities. And here it is to be noted that there be fire portions of one whole gutte, which both in man and beast beginneth at the nether mouth of the stomack, and so continueth forth to the end of the fundament. Neuerthelesse he hath diuers shapes and formes, & diuers operations in the body, and therefore he hath diuers names. And hereupon the Philosophers saye, that the lower wombe of a man is like vnto the womb of a swine. And like as the stomack hath two tunikles, in like maner haue all the Guttes two tunikles. The first portion of the Guttes is called Duodenum, for he is xij. ynches of length, and couereth the nether parte of the stomacke, and receiueth all the drosse of the stomacke: The seconde portion of the Guttes is called Ieiunium, for he is euermore emptie, for to him lyeth euermore the chest of the Gal, beating him soze, and draweth forth of him al the drosse, and cleanseth him cleane: The third portion or gutte is called Yleon, or small gutte, & is in length xv. or xvi. Cubites. In this gutt oftentimes falleth a disease called Yleaca passio. The iiij. gut is called Monoculus, or blind gutte, and it seemeth to haue but one hole or mouth, but it hath two, one neer vnto the

the other, for by the one all things go in, and by the other they go out againe: The first is called Colon, and receiveth all the drosse depriued from all profitableness, and therefore there cometh not to him any beynes Miserables, as to the other: The first and last is called Rectum, or Longaon, and he is ended in the Fundament, and hath in his nether end foure Muscles, to hold, to open, to shutt, and to put out, &c. Next is to be noted of Mesenterium, the which is nothing else but a texture of innumerable beynes Miserables, ramed of one veine called Porta epates, couered and defended of Pannicles and Ligamentes comming to the Intrals, with the backe full of fatnes & glandulus flesh, &c.

The Stomacke is a member compound and spermatike, senowy and sensible, and therein is made perfecte the first digestion of Chile. This is a necessarie member to all the body, for if it faile in his working, all the members of the body shal corrupt. Wherefore Galen sayeth, that the Stomacke was ordained principally for two causes: The first, that it shoulde bee to all the members of the bodie, as the earth is to all that are ingendred of the earth, that is, that it shoulde desire sufficient meate for all the whole bodye: The second is, that the Stomack should be a sacke or chest to all the bodie for the meate, and as a Cooke to all the members of the body. The Stomacke is made of two pannicles, of which the inner is Perueous, and the vtter Carneous. This inner pannicle hath musculus longitudinales that stretcheth along from the Stomacke to the mouth, by the which he draweth to him meate and drinke, as it were hands. And he hath Transuers wyl, for to withhold or make retention. And also the vtter pannicle hath Latitudinal wyl, to expulse and put out: and that by his heate he should helpe the digestiue vertue of the Stomacke, and by other heates giuen by his neighbours, as thus. It hath the Liuer on the right side, chasing and heating him with his

lobes or figures: and the Splen on the lefte side with his fatnes, and veynes sending to him melancolie, to exercise his appetites: and aboue him is the Hart, quickening him with his Arteirs: Also the bzaire, sending to him a branch of Nerues to giue him feeling. And he hath on the hinder part, disending of the partes of the backe manye Lygaments, with the which he is bound to the Spondels of the back. The forme or figure of the stomock is long, in likeness of a golwde, crooked: and that both holes be in the vpper part of the body of it, is, because there should be no going out of it vnadvisedly of those thinges that are receiued into it. The quantitie of the stomacke commonly holdeth two pitchers of water, and it may suffer many passions, & the nether mouth of the stomack is narrower than the vpper, and that for three causes: the first cause is, that the vpper receiueth meat great and boytrons in substance, that there being made subtil it might passe into the nether. The second is, for by him passeth al the meates, with their chilositie from the stomacke to the L yuer: The thirde is, for that through him passeth al the drosse of the stomack to the guttes. And this sufficeth for the Stomacke &c.

The L yuer is a principal member, and official, and of his first creation spermatike, cōplete in quantitie of blood, of himself insensible, but by accident he is sensible, and in him is made the second digestion, and is lapped in a Senowy pannicle. And that he is a principal member, it appeareth openly by the Philosophers, by Auicen and Galen. And it is official as is the stomacke, and it is of spermatik matter, and senowy, of the which is ingendred his veines. And because it was little in quantitie, nature hath added to it crudded blood, to the accomplishment of sufficient quantitie, and is lapped in a senowy pannicle. And why the L yuer is cruded, is, because that Chyle which cometh from the Stomacke to the L yuer, shoulde be turned into

into the colour of blood. And why the L yuer was ordey-
ned, was, because that all the nutrimentall blood shoulde
bee ingendred in him. The proper place of the L yuer is
vnder the falle Ribbes in the right side. The forme of the
L yuer is gibbous or bunchie on the backside, and it is
somewhat hollowe lyke the insyde of an hande. And
why it is so shapen, is, that it shoulde bee pleyeable to the
Stomacke, like as a hande doeth to an apple, to comforte
her digestion, for his heate is to the Stomacke as the heate
of the fyre is to the Potte or Cauldron that hangeth o-
uer it.

Also the L yuer is bounde with his pellickles to the Di-
aphragma, and with stronge L ygements. And also hee
hath Colyganies with the Stomacke and the Intrals, and
with the Harte and the Keynes, the Testicles and other
members. And there are in him five pellickles like five
fingers. Galen calleth the L yuer Massasanguinaria, con-
teyning in it selfe foure substances, Naturall and Putri-
mental. The naturall is sent with the blood to all partes
of the bodye to bee ingendred and nourished. And the nu-
trimentals be sequestrate and sent to places ordeyned for
some helpinges. These are the places of the humors, the
blood in the L yuer, Choler in the chest of gal, Melancolie
to the Splen, Flegme to the Lungs and the Iunctures,
the waterie superfluities to the Keynes and the Uesike.

And they goe with the blood, and sometime they putrifie
and make Feuers, and some bee put out to the skinne, and
bee resolved by sweat, or by skabbe, by Pusches, or by Im-
postumes. And these foure naturall humours, that is to
saye, Sanguine, Choler, Melancoly, and Flegme, bee
ingendred and distributed in this manner: First ye shall
vnderstande that from the Spermatike matter of the Li-
uer inwardly, there is ingendred two great keynes, of the
which the first & the greatest is called Porta, and commeth
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from the concauitie of the L yuer , of whome springeth all the small veynes Miseraices, and these Miseraices bee to Vena porta as the branches of a tree be to the stocke or tree. For some of them be contained with the botome of the stomacke, some with Duodenum, some with Ieiunium, some with Yleon, and some with Monoculus, or Saccus. And from all these guttes they bring to Vena porta the succozitie of Chiley going from the stomacke, and distribute it into the substance of the L yuer. And these veynes Miseraices be innumerable. And in these veynes is begon the second digestion, and ended in the L yuer, like as is in the Stomacke the first digestion. So it proueth that Vena porta and Vena Miseraices serue to bring all the succozitie of the meate and drinke that passeth the Stomacke to the Liuer, and they spread themselves thorough the substance of the Liuer inwardly, and all they stretch to wardes the gibbos or bowing part of the Liuer, and there they meete and go al into one vnitie, and make the second great veyne called Venaculis or Concaua, or Vena ramosa, al is one, & he with his rootes draweth out al the blood ingendred from the Liuer, and with his branches ramesying bpwardes & downwardes, carryeth and conueyeth it to all other members of the body to be nourished with, where is made perfect the third digestion. And also there goeth from the Liuer veynes bearing the superfluities of the third digestion to their proper places, as it shalbe declared hereafter.

Now to speake of the Gal, or the chest of the Gal: it is an official member, and it is spermatike and senowye, and hath in it a subtil wil, and it is as a purse or a pannicular besike in the holownesse of the L yuer, about the middle pericle or lobe, ordeyned to receiue the Cholerike superfluities which are ingendred in the L yuer. The which purse or bagge hath thre holes or neckes: by the first hee draweth to him from the L yuer the choler, that the blood

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be not hurt by the choler: by the seconde necke he sendeth to the bottome of the stomacke Choler to further the digestion of the stomacke: And by the thirde necke he sendeth the choler regularly from one gutte to another to cleanse them of their superfluities and drosse: and the quantitie of the purse may containe in it halfe a pinte, &c.

And next is the Splen, or the Milte, the which is a spermatike member, as are other members, and official, and is the receptorie of the melancolious superfluities that are ingendred in the Liuer. And his place is on the lefte syde, transuersely linked to the stomacke, and his substance is thinne. And two causes I find why he was ordained there: The first is, that by the melancolious superfluities that are ingendred of the Lyuer which he draweth to him, hee is nourished with: The second cause is, that the nutritiue blood should by him be made the moze purer & cleane, from the drosse and thickening of melancolie, &c.

And next of the Keynes and Kidnes: It is to be understood, that within the region of the Nutrites backwards, are ordeyned the Kidnes, to cleanse the blood from the waterie superfluities, and they haue eche of them two passages, or holes, or neckes: by the one is drawen the water from Menakelis by two keynes, which are called vena emulgentes, the length of a finger of a man, and issueth from the Lyuer: and by the other is sent the same water to the Bladder, and is called Poros vrithides. The substance of the Kidnes is Lazarus flesh, hauing longitudinal wil. And their place is behinde on eache side of the Spondels, and they are two in number, and the right Kidney lyeth somewhat higher than the left, and is bound fast to the backe with Lygaments. The Philosopher sayeth, that mans Kidneys are like to the Kidneys of a Cowe, full of harde knottes, hauing in him many harde concauities, and therefore the sores of them be harde to cure. Also they

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are moze harder in substaunce then any other fleshy member, and that for two causes, one is: that he be not much hurt of the sharpnesse of the vrine: The other is, that the same vrine that passeth from him might the better be altered and clenfed thzough the same. Also there commeth from the harte to eache of the kidneys an arteire, that bringeth with him bloud, heate, spirit, and lyfe. And in the same maner there commeth a veyne from the L yuer, that bringeth blood to nourishe the kydeneyes. called blood nutrimentall, The grease of these kydeneyes or fatnes is as of other inward members, but it is an officiall member, made of thinne bloude, congeled and cruded thzough colde, and ther is ordeined the greater quantitie in his place, because it should receaue and temper the heate of the kydeneyes, which they haue of the byting sharpnesse of the water. Now by the kydeneyes vpon the Spondels passeth Venakelis, or venacaua, which is a veine of great substaunce, for he receyueth all the nutrimentall blood from the L yuer, and from him passeth many small pypes on euery side, and at the Spondell betwene the shoulders he deuidenth him selfe whole into two great bzaunches the one goeth into the one arme, & the other into the other, and there they deuide them selues into manye veynes, and bzaunches: as is declared in the armes.

The Anatomy of the Haunches,
and their parts.

The Haunches are the lower parte of the wombe, ioyning to the Thyes,, and the secrete members. And thze things there are to be noted thereof, the first is of the partes conteining: the second is of the partes contained: and the thirde is of the partes proceeding outwardes. The partes conteining outwardly, be Myrac and Sifac, the Zirbus

Zirbus and the bones. The partes conteined inwardly, are the Vezike, or bladder, the spermatike vessels, the Matric in women Longaon, Perues, Ueynes, and artiers, dissending downewardes. The partes proceeding outwardes, are The Buttockes, and the Muscles descending to the Thies of which it is to be spoken of in order. And first of the parts conteining: as of Myrac, Sifac, and Zirbus, there is enough spoken of in the Anatomy of the wombe. But as for the bones of the Hanches, There be of the parts of the backe three Spondels of Ossa sacri, or of the Hanches, and three cartaliginis spondeles of Ossa caude, called, The Tayle bonne. And thus it is proued, that there is in every man xxx. Spondels, and thus they are to be numbred: In the necke seauen, in the Kidge twelue: In the Keynes fyue: and in the Hanches six, And it is to be noted, that every Spondell is hollowe in the middelt: through which hollowenesse passeth Puca from the Brayne, or the marrowe of the backe. And some Authoꝝ say, that Mynuca is of the substance that the Brayne is of, for it is lyke in substance, and in it selfe geueth to the Perues both the vertue of moving and feeling. And also euery Spondell is holed on euery side, through the which holes both artiers and beynes, doe bring from the Harte and the Lyuer both lyfe and nourishment, lyke as they doe to the Brayne: and from the pannicle of Mynuca or the Marrowe of the backe, through the holes of the sides of the Spondels, springeth forth Perues motives and there they intermeddle themselves with the strong Lygaments that be insencible, and so the Lygamentes receiue that feeling of the Perue, which the Perue taketh of Mynuca. And by this reson many Authoꝝ proue, that Mynuca is of the same Substance that the Brayne is of, and the Pannicles of the Puca is of the same Substance of the Pannicles of the Brayne. &c. And eche of these Spondels be bound fast one with an other, so that one of them maye

not wel be moued without another. And so al these spondels together, contayned one by another are called the *Ridgebone*, which is the foundation of all the shape of the body. They with the last spondel be conteyned or ioyned to the bones of the *Hanches*, and they be the vpholders of all the spondels. And these bones be small towardes the tayle bone, and broad towardes the *Hanches*, and befoze they ioyne and make *Os pectinis*. And so they be broad in the partes of the *Ales*, and therefore some Authoꝝ calleth it *Ilea*. And ech of these two bones toward the *Liver* hath a great round hole, into the which is receiued the bone called *Vertebra*, or, The whozle bone, Also besides that place there is a great hole or way, thzough the which passeth frō aboue *Musculus*, veynes, and *Arteirs*, and goe into the *Thyes*. And thus it is to be noted, that of this bone *Pecten*, and the bone *Vertebra*, is made the iuncture of the *Thye*.

Now to speake of the partes conteined, the first thing that commeth to sighte, is the bladder, the which is an official member, compound of two neruous *Pānicles*, in complexion colde and drye, whose necke is carnous, and hath muscles to withholde, and to let goe: and in men it is long, and is contained with the yard, passing thzough *Peritoneum*, but in women it is shozter, and is contained within the *Vulua*. The place of the bladder is betwēne the bone of the *Share* and the tayle gutte called *Longaon*, and in women it is betwēne the foresaid bone and the *Matrix*. And in it is implanted two long vessels comming from the *Kidneis*, whose names be *Porri vrichides*, bzinging with them the *Urin* or water from the *Kidnes* to the *Bladder*, which priuily entreth into the holes of the pannicles of the bladder, by a natural mouing betwēne tunicle & tunicle, & there the bzin findeth the hole of the nether tunicle, and there it entreth priuily into the concauitie of the bladder, and

and the moze that the bladder is filled with vrin, the straiter be the two tunicles compzised together, for the holes of the tunicles be not euen one against another, and therefore if the bladder bee neuer so full, there may none goe backe againe. The forme of it is rounde, the quantitie of it is a pitcher full, in some moze, and in some lesse, &c.

Also there is founde two other vessels called vaza semina-ria, or the spermatike vessels. And they come from Uenae-kelis, bzinging bloud to the Testikles, as wel in man, as in woman, in the which by his further digestion it is made sparme or nature in men. They be put outwarde, for the Testikles bee without, but in women it abydeth within, for their Testikles stande within, as it shalbe declared hereafter.

Nexte followeth the Matrix in women: The Matrix in woman is an officiall member, compounde and perueous and in complexion cold and dry. And it is the seelde of mans generation, and it is an instrument susceptiue, that is to say a thing receauing or taking: & her proper place is between the bladder and the gutte Longaon, the likenes of it, is as it were a yarde reuerfed or turned inwarde: hauing testicles likewise, as aforesayd, Also the Matrix hath two concavities or selles, and no moe, but all beastes haue as many selles as they haue pappes heades. Also it hath a long necke lyke an vrinall, and in euery necke it hath a mouth, that is to say, one within, and an other without. The inner in the tyme of the conception is shutte, and the vtter parte is open as it was befoze: and it hath in the middelt a Lazartus pannicle, which is called in Latin Tentigo. And in the creation of this Pannicle, is founde two vtilities: The first is, that by it goeth forth the vrine, or els it should be shedde throughout all the Vulua: The second is, that when a woman doth set her thies abroade it altereth the ayre that cometh to the matrix for to temper the heate. Furthermore

the necke that is betwene these two foresayde mouthes, in her concauitie hath many inuolutions and pleates, ioyned together in the manner of Rose leaues befoze they be fully spread or rype, and so they be shut together as a Purse mouth, so that nothing may passe forth but vrin, vntill the tyme of chylding. Also about the middle of this necke be certayne beynes in Maydens, the which in time of deflouring be corrupt and broken. Furthermoze, in the sides of the vtter mouth of the mouth are two testicles or stones, & also two vessels of sparme shorter then mans vessels, and in time of coyt the womans sperme is shedde downe into the bottome of the Matrix. Also from the Lyuer there commeth to the Matrix manye beynes, bringing to the chylde nourishing at the time of a womans being with chylde: and those beynes, at such time as the Matrix is boyde, bring thereto superfluities from certayne members of the bodye, whereof are ingendzed womens flowres, &c.

And sozasmuche as it hath pleased Almightye God to giue the knowledge of these his mysteries and woorks vnto his Creatures in this present woꝛlde, Here I purpose to declare what thing Embzeon is, and his creation. The noble Philosophers, as Galen, Auicen, Bartholomeus, & diuers other writing vppon this matter, saye, That Embzeon is a thing ingendzed in the mothers wombe, the originall whereof is the sparme of the man and of the woman, of the which is made by the might and power of God in the mothers wombe a chylde, as hereafter moze at large shalbe declared. First, the felde of generation called the Matrix, or the mother, is knowen in the Anatomie, whose place is properly betwixt the bladder and Longaon in the woman, in which place is sowen by the tillage of man a couenable matter of kindly heate, for kindly heate is cause efficiency both of dooing and woꝛking, and spirite that giueth

ueth vertue to the bodye, and gouerneth and ruleth that vertue: the which seede of generation commeth from all the partes of the bodie, both of the man and the woman, with consent and will of all members, and is shed into the place of conceiuing, where through the vertue of Nature it is gathered together in the selles of the Matrix or the mother, in whome by the way of the working of mans seede, and by the waye of sufferinge of the womans seede mixt together, so that eche of them worketh in other, and suffereth in other, there is ingendred Embreon. And further it is to bee noted, that this sparme that commeth both of man and woman, is made and gathered of the moste best and purest drops of blood in all the bodie, and by the labour and chafing of the testikles or stones this blood is turned into another kinde, and is made sparme. And in man it is hote, white, and thicke, wherefore it maye not spread nor runne abroad of it selfe, but runneth and taketh temperance of the womans sparme, which hath contrarie qualities, for the womans sparme is thinner, colder, and feebler. And as some Authoꝝ hold opinion, when this matter is gathered into the right side of the Matrix, then it happeneth a male kinde, and likewise on the lefte the female, and where the vertue is most, there it saoureth most. And further it is to bee noted, that like as the Renet of the Cheese hath by himselfe the way or vertue of working, so hath the mylke by waye of suffering: and as the Renet and mylke make the cheese, so doeth the sparme of man and woman make the generation of Embreon, of the which thing springeth by the vertue of kindly heate, a certaine skinne or caule, into the which it lappeth it selfe in, wherwith afterwards it is tyed to the mothers womb, the which couering commeth forth with the birth of the child, & if it happen that any of the skinne remaine after the birth of the childe, then is the woman in perill of her life.

Further.

Furthermoze, it is said, that of this Embzeon is ingendzed the Hart, the Lyuer, the Brayne, Nerues, veines, Arteirs, Cordes, Lygaments, Skinnes, Cristles and bones, receiuing to them by kindly vertue the menstruall bloud, of which is ingendzed both flesh and fatnes. And as wryters say, the first thing that is shapen be the pꝛincipals, as is the Hart, Lyuer, and Brayne. For of the Hart springeth the Arteirs, of the Lyuer the Veines, and of the Brayne the Nerues: and when these are made, Nature maketh & shapeth bones and grystles to keepe and saue them, as the bones of the head for the Brayne, the Best bones and the Ribbes for the Hart and the Lyuer. And after these springeth all other members one after another. And thus is the childe bred soozth in foure degrées, as thus: The first is, when the sayde sparme or seede is at the firste as it were mylke: The seconde is, when it is turned from that kinde into another kinde, is yet but as a lumpe of blood, and this is called of Ypocras, Fettus: The thirde degrée is, when the pꝛincipals be shapen, as the Hart, Lyuer, and Brayne: The fourth and laste, as when all the other members bee perfectly shapen, then it receiueth the soule with life and breath, and then it beginneth to moue it selfe alone. Now in these foure degrées aforesaid, in the first as milke it continueth vii. dayes: in the second as Fettus ix. dayes: in the thirde, as a lumpe of flesh ingendzing the pꝛincipals the space of ix. dayes: and the fourth vnto the tyme of full perfection of all the whole mēbers, is the space of, xviij. dayes: So is there, xvi. dayes from the daye of conception vnto the day of full perfection and receiuing of the soule, as God best knoweth.

Now to come againe to the Anatomie of the Hanches: When come we to Longaon, otherwise called, The tayle gutte, whose substance is panniculer, as of al the other bowels, the length of it is of a span long, stretching nigh to
the

Raynes, his nether parte is called Annis, that is to say, the Cowell. And about him is founde two Muscles, the one to open, the other to shutte. Also there is founde in him syue veynes or braunches, of veynes, called Vena Emoraidales, and they haue colliganes with the bladder. Wherefoze they are parteners in their græues. And when this Longaon is raised vp, then ye may see the veynes and arteires, and senewes, how they be braunched and bound downe to the nether partes. The partes proceeding outwardly, are, Didimus, Peritoneum, the Vard, the Testicles, and the Buttocks. And fyrst it shalbe spoken of the Varde, or of mans generatiue members, the which dureth vnto that parte that is called Peritoneum, the which place is from the Coddes vnto the Fundament, wherevpon is a seame. Wherefoze sayth the Philosopher, Mans yarde is in the ende and terme of the Chare. The yarde is an officiall member, and the tiller of mans generation, compounde and made of skinne, braunes, Tendons, veynes, arteirs, senewes and greate Lygamentes: and it hath in it two passages, or principall issues, one for the sparme, and an other for the vaine. And as the Philosophers say, the quantitie of a common Varde is, viij, or, ix. ynches, with mesurable bigenesse proportioned to the quantitie of the matrix. This member hath, as sayth Auicen, three holes, through one passeth incensibile pollutions and wynde, that causeth the yarde to ryle: the other two holes is declared before. Also the yarde hath a skinne, & about the head thereof, it is double, and that men call Prepuisum, and this skinne is moueable, for through his consecration the spermatike matter is the better and sooner gathered together, and sooner cast forth from the Testicles: for by him is had the more delectation in the dowing. And the foremost parte of the heade of the yarde before is made of a Brauwy fleshe, the which if it be once losse, it is neuer restored againe, but it may be well skenned. &c.

The Coddes is a compound member, and an official, & though it be counted amongst the generatine members, yet it is called a principall member because of generation. This purse was ordeyned for the custodie and comfozt of the testicles & other spermatike vessels. And it is also made of two partes, of the inner, & the vtter. The vtter is compound and made of skin, & lazarthus, longitudinal and transuersal, in like maner as is the Myrac. The inner parte of the Coddes is of the substance of the Sifac, and are in similitude as two pocketes drawen together by themselves, and they differ not from the Sifac: and there be two, because if there fall anye hurt to the one, the other shoulde serue. The Testicles or stones be two, made of glandulus flesh or curnelly flesh. And furthermoze, thzough the Didimus commeth to the Testicles from the Wrayne, Senowes, & from the Hart Arteirs, & from the Liuer beines, bzinging vnto them both feeling & stering, life & spirite, & nutrimental blood, and the most purest blood of al other members of the bodie, whereof is made the sparme by the laboz of the Testicles, the which is put forth in due time, as is befoze rehearsed.

The Groynes be knowen: they be the emy iunctures or purging place vnto the Liuer, and they haue curnelly flesh in the plying or bowing of the Thyes. The Hipples haue great browny flesh on them, & from thence dissende downwards brownes, cords, and lygaments, mouing & binding together the thies, with the Haunches themselves.

The Anatomie of the Thyes, Legges, and Feete.

The Legge reacheth from the Joynt of the Thye vnto the extremitie of the Toes, and I will deuide it in parts

partes, as the armes were deuided: One parte is called Coxa or Thigh, and that is all that is contained from the ioynte of the Haunch vnto the Kne: The second parte is called Tibia, and that reacheth from the Kne to the Ankle: The third is the litle foote, and that is from the ankle, vnto the ende of the Toes. And here it is to be noted, That the Thigh, Legge, and Foote, are compound and made as the great arme or hand, with skinne, fleshe, veynes, Arteires, Seneues, bzaunes, Tendons, and bones, whercof they are to be spoken of in order. Of the skinne and fleshe there is inough spoken of before. And as of veynes and arteirs in their discending downewardes at the last spondels they bee deuided into two partes, whereof the one part goeth into to the right Thye, and the other into the lefte, and when they come to the Thye they be deuided into other two great braunches: the one of them spreadeth into the inner side of the Legge, and the other spreadeth into the vtter side, and so braunching dissend downe to the Legge to the ankles and foete, and be brought into foure veyns which be commonly vied in letting blood, as hereafter followeth. One of them is vnder the inner ankle toward the Heele, called Soffena, and an other vnder the vnder ankle, called Siarica, and another vnder the hamme, called Poplitica, the fourth betwæen the litle Toe and the next, called Kenalis. And it is to be noted of these foure greate veynes in the legges of the manifolde daungers that might fall of them, as oft it hapeneth. There be many other braunches which a Chirurgion nedeth not much to passe vpon. The Seneues spring of the last Spondell, and of Os sacrum, and passeth thzough the hole of the bone of the Hippe, and discendeth to the bzaunes, and moueth the kne and the ham, and these discende downe to the ankle, and moue the foote, and the bzaunes of the foete moue the toes, in lyke maner as is declared in the bones of the hands. The first is called coxa that is the thye bone, and

he is without a fellowe, and he is full of Marrowe, and is rounde at either ende: The roundnesse that is at the vpper ende is called Vertebrium, or Whozle bone, and boweth inwards, and is receaued into the bore or hole of the hanche bone: and at the lower and towards the knée there it hath two roundes, which be receaued into the concauities of the bone of the legge, at the knée, called the great Fossels. Ther is also at the knée a rounde bone called, The knée panne.

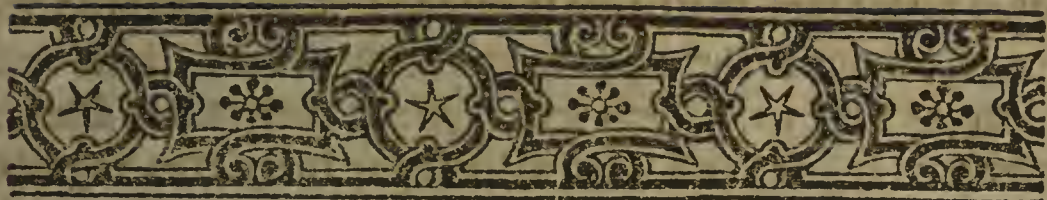
Then followeth the legge, wherein is two bones, called Focile maior, and Focile minor, the bigger of them passeth befoze, making the shape of the shinne, and it is called the shinne bone, and passeth downe making the inner ancle.

The lesse passeth frō the knée backwards, dissending down to the vtter ankle, and there formeth that ankle. &c. The bones of the foote are, xxvj. as thus, fyrst, next the ankle bone is one, called in Latine Orabalistus: nexte vnder that towarde the Heele is one, called Calcany: and betwene them is an other bone called Os Nauculare: In the seconde ward there be foure bones, called Raceti, as be in the hands. In the third and fourth warde be, xiiij. called Digitori: and v. called Pedens at the extremities of the Toes, next to the nayles. And thus be there in the foote, xxvj. bones with the Legge from the Ankle to the knée, two in the knée. and one rounde and flatte bone, and in the Thye one. And thus

shall you finde in the whole Legge and Foote, xxx.

bones. And this suffiseth for young

Pradicioners.



CERTAIN REMEDIES

For all Captaines and Souldiars

that trauell either by water, or by Lande.



Here are three infirmities, that offend the Souldiars in the Campe, aboue all the reste, the which are these, Feuers, Woundes, And Fluxes of the bodye: the which thou maist helpe in this order following, with these medicins, that Quintessence of wyne. our Balsamo magno licore, Quintessentia

Solutiua, and Spice Imperiall, And the order to vse them is thus. When any hath a Fever or a Flux, then presently when the disease beginneth, let him blood in one of the 2 beynes vnder the tongue, cutting it ouerthwart, and this thou shalt doe in the Euening: then the next morning take a dose of your imperiall pouder mixte with wyne. and this you may do without any Diet, or streight order, that being done geue him iij. mornings together halfe an ounce of our Quintessence solutue with broth: but if it be a Flux, and that the patient is not cured, let him stande in a colde bathe of salt water of the sea, three or foure houres or moze, and he shalbe perfectly holpe.

Then as concerning woundes aswell Cuttes, as thrusts and aswell galling with arrowes, as hargabushe shotte and

I ij

other

other soztes thou shalt cure them thus : The first thing that thou shalt doe to them , is to walhe them very cleene with brine, and then dry them wel, then put therein our Quintessence of wyne, and presentlie ioyne the partes together and so we oꝝ stiche them close, then put thereupon fyue oꝝ six dropes of our Balsamo , and vpon the wounde lay a clothe wette in our Magno licore as hote as ye may suffer it, and this ye shal doe the first day . Then the next daye followe this order. First put thereon our Quintessence , and a litle of our Balsamo , and then our magno licore very hote, and neuer chaunge that medicine. And this done the wounde shalbe whole with great speede, and in aquarter of the tyme that the common Chirurgions is able to doe it by the grace of God.

What Wounds are.

Wounds are these which in Latin are called vulnus, of the bulgare vulner , and they are of two kindes, that is simple and compounde , the simple are those, that are only in the flesh: The compound are those, where are cut sinewes beyng Muscles and bones, & these are of diuers & sundry kynds, & the difference that is among them , is by the varietie of the place , where they are wounded, & by the difference of the weapon wherewith they were hurte. For some go right, some ouerthwart some long , some broad , some are thrustes oꝝ stocate , that offende dyuers places of the bodye , the simple are of small importance, if they keepe them cleane, and close shutte, nature will heale them , without any kinde of medicine : but those where beyngs are cut , had neede of some arte oꝝ practise , with the which they must stop the bloode , and in anie wyse, not to suffer the wounde remaine open, but to sow it vp very close, so that the bayne may heale , and those where
sinewes

sinewes are hurte are of great importance, and would be healed with great speed, so the sinewes may ioyne with more ease. But those where bones are hurt, are of great importance, for if the bone be separated from the other, of necessity it must be taken forth, before the wound be healed: so that by this meanes euery one may knowe what woundes are, and their kindes.

A rare secrete the which this Author did send to a very freind of his being in the warres: The which helpeth all woundes either by cutte, thruste, galling with Arrowes, or Hargaboushe shotte, or otherwise.

THE first thing that ye shall doe, is to washe the Wounde very cleane with bryne, and then drye yt very well: Then put therein Quintessence of wine and presently ioyne the partes close together, and stiche or sowe them well, but in any wyse sowe nothing but the skinne: for other wayes it will cause great paine: Then put thereon fyue or six droppes of our Balsamo, and vpon the Wounde lay a clothe wette in our Magno licore, as hote as they can suffer it, and this doe the first day.

Then the next day followe this order: First put thereon our Quintessence, and then a litle of our Balsamo: and then annoynt it very well with our Magno Licore as hote as it may be suffered; neuer chaunging this medicine untill he be whole.

Of Woundes in the Heade with
fracture of the
Bone.

VVoundes

Wounds of the head with fracture of the bone, of the common Physicians and Chirurgions are counted difficile to be healed, because thereunto belongeth great art or cunning for they open the flesh, and raise the bone, with many other thinges, of which I count it superfluous to entreate of, because that many be holpen without them. For alwayes when the Physicians or Chirurgions doe defende the wounde for alteration and corruption, Nature it selfe will work very well, and heale it without any ayd. But with our medicins they may be holpen with much more speede, because they lette the alteration and defendeth them from putrifaction and mitigateth the paine. And the order to cure those kynde of woundes are thus: The first thing that is to be done in those woundes, is to ioyne the partes close together, and dresse them vpon the wound with our, *Oleum Benedictum*, and vpon the oyle laye clothes wette in our *magno licore*, as hote as you can suffer it: And so with these Remedies thou shalt helpe them quickly: because our *Oleo benedicto* taketh away the paine, and keepeth it from putrifaction and creposueth. Our *Magno licore* digesteth mundifieth and incarnateth and healeth. And therefore this is the best medicine that can be vled in these kyndes of woundes. For heer of I haue had an infinit of experiences the which hath bene counted miracles, and therefore I haue let the worlde to vnderstand thereof, that they may help them selues, yf neede shall serue

Of Woundes in the Heade, where the Bone
is not offended.

Wounds in the heade, where the bone is not hurt are not of so much importance: but are easilye to be holpen: for you shall do nothing, but to keepe it from

it from Putrifaction, and defend it from Inflammation which are easie to be done, and so nature will worke well with great speedz. To keepe the wounde from putrifaction you must annoynt it rounde about with our Oleum Philosophorum, Deteribynthina, & Sera. And to keepe it from inflammation you shall washe it with our Quintessence, and vpon the wounde dresse it with our magno licore: thus doeing thy care shall prosper happelye and you shall not neede to take away any bloud, noz yet to keepe any diet, noz yet to keepe the house, but to goe where you think good, without any perill or daunger, and this order I haue vled a long time, as diuerse of my Friends can testifie.

Of concussions or bruses, aswell in the heade, as any other place.

Concussions or bruses in the heade or any other place of the body, of the ancient Physicians hath bene counted dangerous to heale, for they say that concussions must be brought to purifaction & turned into matter which opinions I doe allowe, for by me those concussions or bruses is very easie to be dissolued without maturation. and that I do with our Oleo benedicto and Magno licore as much of the one as of the other mixt together, and made very hote as you can suffer it, and then wet clothes twyse a day, and in thre or foure dayes at the most they shalbe dissolued: and this it doth, because this remedy assubtiliateth the humors, and openeth the pores and draweth forth the matter, that is runne into the place offended, and so by those meanes they shalbe holpen with this remedy: I haue cured hundredez when I was in the warres in Africa in anno 1551. when the said citie was taken and destroyed by the campe of Charles the syft emperor.

Of woundes in the necke, and the order to be vsed in curing them.

Woundes in the necke are very harde to be cured, and long befoze they heale, & this commeth because next are all the ligaments of the heade, as bones, sinewes, veynes, fleshe and skinne, all instrumentes that hold the head and the body together, without the which a man can not liue, and therefore those woundes are so perillous to be healed, seing thereunto runneth so great a quantitie of humors, that they will not suffer the wounde to be healed. The true way therefore to helpe those woundes, is to stiche them well in his place, and dresse it vpon the wounde with clothes wette in Oleum benedictum one parte and Magno licore thre parts mixt together, as hote as you can suffer it. and vpon the clothe laye the pouder of Mylle follj, and this thou shal doe once in 24. houres, and so that shal helpe them quickly, giuing you great charge, that you chaunge not your medicine mundifieth and incarnateth & healeth the wounde without any further helpe, for I haue proued it an infinite tymes.

Of Woundes in the armes and their importances and medicine.

Woundes in the armes are dangerous for that there also are a great number of sinewes, cartilagines, veynes, Muskeles, and other dangerous thinges, as it is well sene in woundes in the armes, how that thereunto runneth abondance of humors, and there commeth alteration, inflammation, and impostumation which hurteth the patient much. Therefore in this case I will shewe the a rare secrete wherewith thou shalt helpe any sort of wounde in the arme, without any alteration.

teration and with a litle paine, and the secret is this. Dresse the wounde vpon the vpper partes with our magno licore, very warme without any tenting at all and this do once a day and no more, and in no wise chaunge your medicine, for with this thou mayst helpe all woundes in the armes with great speede, and it is one of the greatest secrets that can be vsed for the woundes in the armes: and proued by me infinite tymes

Of woundes in the Legges and their partes.

Woundes in the Legges are in a maner of the same qualitie as those in the armes, because the Legges are of their proper qualite and nature, compounded of the like substance that the armes are that is in skin flesh muscles beynes, sinewes, and bones: and these when they are offended or wounded are very perilous because vnto them runneth great quantitie of humors, and in the legges are certaine places deadlye as a man say, as the hinder parte of the calfe of the Legge, and the middle of the inner parte of the thigh, the ankle, and the foote, are all places troublesome & curious to heale when they are wounded, and therefore to heale them according to the maner of the Auncients it were greate trouble to the Chirurgion: and pitie to see the payne of the patient. Wherefore in any wise vse not the medicines of the Auncientes, But when thou hast occasion ioyne vnto the skill of thy arte the vse of these medicines our Quintessentia, Balsamo, Magno licore, Oleo di Rasa, Oleo benedicto, Oleo Philosophorum. Any of these or such like, which are incorruptable, which by thei proper qualite subtiliateth concussions pearseth to the bottome of the woundes, keepeth the fleshe in his naturall caliditie, and humiditie, p̄serueth from putrifaction and naturallie maketh the fleshe to ioyne, and growe together, and that in
shorte

thoꝛt space. Therefore consider well which woꝛketh better effect, ours oꝛ the auncients, and vse them at thy discretion

A Discourse vpon olde woundes, which are not yet healed, with their Remedies.

When that Woundes are euill healed, and that therein commeth impostumations, and that the part wounded be indurated and full of pain, then vse this secret of our inuentio which was neuer yet seene oꝛ hard of the auncientes, noꝛ yet in our time, but of vs: When thou findest such a case washe the wound well and make it cleane rounde about, and then washe it with our Quintessentia vegetabile, and bath it well thꝛough foꝛ that the said Quintessentia doeth open the pores and assubtiliateth the matter, and causeth the humoꝛ to come foꝛthe. This being done annoynt it al ouer with our Magno licore. And this done within thꝛee dayes the patient shall feele great ease. And in thoꝛt tyme after he shalbe whole. This is one of the noblest medicins that can be made, foꝛ it takes awaye the hardnesse, healeth the wounde, and comfoꝛteth the place offended.

A rare secrete to heale woundes of gonne shot arrowes or such like, in the warres, when haste is required.

If thou wilt cure these woundes presently loyne the partes together, and washe it with our aqua coelestis and Oleum balsami of our inuentio and lay a clothe wette in the same thereon.

To heale a wond quickly.

Washe the Wounde well with our Aqua balsami, and close it byꝑpe, and therebpon lay a clothe of
the

the oyle Frankinsence, and so by this meanes thou shalt heale any great wonnde quickly: for I haue proued it infinite tymes to my great credit.

To heale a wound quickly, that is in daunger of anye accident.

Wounds in some part of the bodie are verie dangerous of life, and especially where the sinewes or beynes be cut or pearced, or beynes or muskels be hurt, or bones broken, and by an infinite of other perticulers, which being open or euil healed, the patient may be in danger of life, because the wynd entreth in, and causeth paines and inflammation, and therefore to auoyde all these aforesaide matters, so that the wound shall haue no detriment vnto this remedye: Firste ioine the partes close together, and put therein our Quintessence, and lay a cloth wette in our Baulme, and bynde it fast that the ayze come not in: for it is very hurtfull. You shall vnderstand that these be two of the best experienced medicins that may be found: because our Quintessence doeth assubtiliate the bloode, and taketh it forth, and taketh away the paine. And the Baulme doth warme and conforzte the place offended, and will not suffer any matter to runne thereunto by any meanes, for this is most true as I haue proued diuers and sundrie tymes and alwayes haue had very good successe.

To stay the Fluxe of the bloud in wounds.

When there is a Fluxe of blood in any wound, by reason of some beyne that is cut, and that the Chirurgion would stoppe it, it is necessary that he put into it our Quintessence: & then to sticke it by

it by very close and harde, and bypon the wounde strewe the blond of a man dyed, made in powder, and lay bypon the wound a cloth wette in our Balme artificiall verie warme, and bypon that bynde the wounde verie straight with ligaments, and every day twice wash it with our Quinta essentia, and rounde about it annoynt it with our Balme, & also cast thereon our secrete powder for wounds, and that doe morning and evening everye daye without opening the wounde, and in short time it will remayne well, giving you charge that the wounded person do keepe no strait dyet, because nature being weake relaxeth the veynes, and that causeth the flure of blond.

Another for the same.

First stiche the wounde close, then cast thereon mans blond, and bynde it somewhat harde, so let it remayne twentie and foure houres, and when you unbynde it, take heede you remoue nothing, and cast thereon more dyed blond, and annoynt it rounde about with Oleum Philosophorum de terebinthina and Cera, and bynde it by againe other twentie foure houres, and then bynde it gently and annoynt the wounde with Oyle of Frankensence, and in short time it will bee perfectly whole.

A defence to be layde vpon woundes.

Take perfitt Aqua vita of good Wine, what quantitie you will, and put therein Hypericon, Mille foile, viticella and Betonie, and then let it stande certaine dayes close stopped, and when yee will vse it, wette a cloth therein and laye it rounde about the wounde, and thou shalt haue thy intent to the great satisfaction of the patient.

A secret

A secret powder for woundes.

TAke *Hipericon* flowers and leaues, *Mille folia* and *Viticella*, and stampe them well together, and strowe it vppon the wounde and rounde about the wounde when it is dzessed, and it doeth defende it from accyidents.

To make a resolutiue plaster of great vertue. This plaster is to resolue tumors and hardnesse, if it bee layde thereon verie hote, and when it is colde, to lay on another, and this you shall do till the hardnesse be resolved, and it is made in this order.

TAke common ashes that are well burnt, and white and finely searced ne pounce, Claye beaten in fine powder halfe a pound, *Carabe* 3. mixe all these in an earthen dishe on the fire with oyle of *Roses* in forme of a liquid vnguent, and that yee shall laye vppon the place grieued, as hote as yee may suffer it, and change it morning and evening, and yee shal see it worke a maruelous effect. Moreover, when that peletchie commeth forth of a diseased, Lette him bee folded in the same remedie verie hote, and in twentie anye foure houres yee shalbe holpe, if ye be first well purged. For this is a greate secrete which I haue reuealed. This worde *Peletchie* is as it were certaine spottes like those which we call Gods tokens, the which commonly come to those that haue the Pestilent Fever.

To make a maturatiue plaster of great vertue. This maturatiue doeth open an impostume without instrument and paine, and the order to make it is thus.

Take

Take the yolkes of Egges ij. 3. White Salt finelye ground j. 3. Hennes dung that is lyquid and red like hony. j. 3. myre all these well together without fire, and when you will bring an impostume to superation and bzeake it. Lay on this plaster morning and euening a little warme, and in thort time it will drawe forth the impostume and bzeake it, and heale it without any other helpe. Keepe this as a secret.

A composition of great vertue against all vlcers and sores.

Take Oyle of Vitryol that is perfit, as much as you will, and put it in a glasse with as much Oyle of Tartar made by dissolution, and so let it stand tenne dayes: then take j. 3. of that, and j. 3. of pure Aqua vitæ, and mire them togeather, and therewith wash the hollow Vlcers, and they will heale in thort time. It helpeth anye crude kinde of scabbe or soze that is caused of the euil qualitie of Nature.

Of the causes of our Scyatica, and howe yee maye helpe it.

THE Scyatica is a disease so called, because it cometh in that place of the body called Sio, and is caused of an euil qualitie and grosse humors that are stayed in that place, because they cannot passe downe. And this is seene by experience daily: for where that paine is, there is alteration, and the cure thereof is with glisters, vomites, purgations and vnctions, because the glisters doth euacuate those places next vnto it, and so easeeth the humour, the vomit cleanseth the stomacke, the purgation doeth euacuate the bodie downwards, the vnctions dissolve the wind,
and

and so by these meanes thou mayst helpe the Sciatica, as I haue done many times, to my great credite, and satisfaction of my patient.

A most excellent remedie to helpe the fluxe of the body, with a certaine discourse thereon.

THE fluxe of the bodie is caused of superfluous heate conceined in the stomacke, the which make a continual solution inwardlye as yee may see by experience of those that are troubled therewith for so long as the cause is not taken away all their meate both turn into that matter, the which if it be so, that is true which I do say, that the fluxes are a distemperance of the bodie, caused of hote and corrupt humors in the stomacke, and therefore if thou wilt cure it, it were necessarie to extinguish the heate, and to take away the corruption, the which thou shalt do with the rednesse of Parte Myllitare written in this booke following, for that is the moste soueraigne remedie that can bee found. But first you shall take twelue graynes of our Petra Philosophalla with halfe an ounce of Mel rosarum, and then take foure morninges togeather one scruple of the rednesse of Parte with halfe a ʒ. of Sugar Kosate, and therewith thou shalt worke myzacles.

A discourse as concerning Cornes in the feete or elsewhere, with their remedies.

This callowes matter is a certaine hote humor, the which nature would discharge her selfe of, & when that humor is driven forth of nature, it goeth vnto the lower partes into the ende of the toes, for in that part of the toes that skinne is called epidarma, is harde and wil not suffer it to passe or exalare, and there many times it ingendzeth

a tumoz in the skinne with greate hardnes & many times that tumoz doth encrease & cause such paine that it doth not only hinder their going, but hindzed from their slepe in the night, and this kind of tumoz is called commonly Callo oz coznes in English, & I thought it good to call them crest, because they are alwayes growing and is of great importance among the Chirurgions, for an infinite number of persons are troubled therewith, & therefore I will shewe thee our secrete to help them quickly and with great ease, which secrete was neuer known of any. First ye shal pare them with a sharp knife vntil the bottome, & there ye shal find a certaine thing like matter, but if ye find no matter, ye shal pare it vntil the bloud doth appeare, then touch it once with the oyle of Sulphure, & then dresse it with our Balsamo artificiato once a day vntil it be whole. Keepe this as a secrete.

A cure of a certaine Spanyard wounded in the head at Naples.

There was a certaine Spanyard called Samora of the age of 34 yerres, of complexion Cholerick & Sanguine, the which was wounded in the left side of the head with infection of the bone. Also ye shal vnderstand, that in Naples the ayze is moste euill for woundes in the head, by reason that it is so subtile, & for that cause the doctoꝝ did feare the cure, neuer the lesse I dressed him with our Magno licore, & Balsamo artificio, keeping the wounde as close as was possible, annoynting it only vpon the wound, and so in 14 dayes he was perfectly whole, to the great wonder of a number of Chirurgions in that Citie.

For to heale hurts and wounds.

Take Mallowes & seeth them wel, & when they bee well sodden, take & stamp them, & then take olde Barrowes grease, & clean Barley meale, & mingle the iuyce, the meale & the grease al together, & make a salve therof, it is a readie healer.

AN.

An oyntment for the stone and Cholicke to
be made in May.

TAke the buddes of Brome flowers, néere the shutting,
halfe a pounce of them picked from the stalkes, & beate
them in a morter verie small, that done, mingle them
with clarified May Butter, as much as you shall thinke
méete, and so képe it close in a vessell eyght dayes, then
séeth it and straine it, as the other befoze, and therewith
annoynt the patients gréeve verie warme euening and
mornning.

A plaster for all manner of sores, and especially
for all greene sores.

TAke of fine Sugar and Burnet, and eche of them like
much, and bruse them in a Morter, and wash the wound
with the iuyce of the same, then take the hearbes finely
beaten, and mingle with them, and the iuyce, a quantitie
of English Hony and vnwrought Ware, so boyle them to-
gether til it be all of one collour, then take them from the
fire, and let them stande awhile, then put it into a bason of
faire Water, and so worke it out into rolles, and laye it in
plasters once or twice a daye.

An other for the same approued.

TAke the herbe Salendine and Houseléeke, like equall
quantitie, then bruse them in a morter, and take the
iuyce of them, and put it into the wounde, and annoynt
the same therewith, that done, fill the wounde with parte
of the brused herbes, and so bind it vp, and in short time it
will heale the soze, as by pproofe hath béene séene.

For a pricke of a thorne, or any
other thing.

TAke Honney and a good quantitie of Chalke, and of the
Gal of a beast into it, and boyle them togeather, & make
a plaster of it, and as hote as you can suffer it, lay it there-
vnto, Let the Chalke be scraped verie small. Approued.

To stanch blood of a cut.

TAke a good handfull of speltels and bruse them, and
then laye them vpon the wound harde bounde with a
cloth, and it will stint presently.

A remedie for burning and scalding.

TAke the White Woll of the belly of an Hare, and if it
be rawe, laye it thereto, and it will neuer awaye till
such time it be whole.

Another for the same.

TAke a Thistell called S. Mary Thistell, stampe it and
strayne it, and take thereof two spoonesfuls, and put to
this three spoonesfuls of Creame, and mire them togeather,
and annoynt the patient therewith.

To kill a Tetter, or a Ringworme.

TAke the roote of a redde Docke, the roote is verie redde,
and slyce it, and laye it in Vineger a night, and after
laye it vpon the Tetter, and tye it with a cloth harde, and
it will kill the Tetter. Approued.

For

For a winde or cholike in the bellie.

TAke a Kosecake, and tolle it at the fire with Vineger throwne vppon it, and laye it as hote to your bellie as yeu may suffer it.

For the Collicke.

TAke Mustarde, Figges, and Vineger stampet together, and laye it to the Bellie of the diseased, colde, in manner of a plaster, and it shall helpe.

Against the Shingles.

Annoynt the Shingles with the iuyce of Mints, and it will heale them.

To heale a wounde within tenne dayes, as by prooffe hath beene seene.

Stampe Camphere with Barrowes grease, and put it into the wounde, and it will heale it. Approued.

For ache in the backe.

TAke Egremont and Mugwort, both leaues and rootes, and stampe them small, then mingle them well with old Dæres seiwet, then smæere or annoynt the griened place therewith verie warme, and after roll it bp hard.

Against the Crampe.

TAke and beat Brimstone and Merueine together, and so bind it to your arme, or other place griened, & it shall kill it, soz hauing the paine againe.

A Plaister for a stiche.

Annoynt your side with the oyle Melilote, then make a plaister of the same Melilote vpon a peece of lether, and chaunge it not but once a weeke.

Stubbes medicine for the Goute.

+ **T**ake a quarte of red wyne lees, a quarter of a pounce of Beane flower, halfe a quarter of a pound of commin fine beaten, a spoonful of hole armianak, halfe an ounce of camphere, which must be put in at twyse, and boyle them all together, till they be somewhat thicke, then make it plaister wise, and lay it to the paine.

An other Plaster for the Goute.

Take Occyeronum galbanum and melitonum of each one penyworth, and styllle them, Take a pounce of stone piche, an other pounce of siue rosen, one halfe ounce of camphere, one quarter of Diers suet, halfe a quarter of a pound of Commyn, and boyle them on a softe syer together, and thereof make a plaister vpon a peece of lether, vsing it as the other.

An other for the same.

Take the gall of an ore, and Aqua composita of each like quantitie, as much oyle of Exceter as of both the other, and laboz them altogether in a pot with a sticke the space of halfe an houre: when you haue so done, annoynt your payne therewith, then wet a linnen cloth therein, & as hote as you can suffer it, bynd it to the soze.

The Lorde Caples Salue for cuttes, or Rankings, cunning of rubbings, it is also a good lippe salue.

Take

TAke a pounce of Maye butter and clarifie it, then take the purest thereof, also take three ounces of Englishe ware, and two ounces of rosen, and clarifie them by themselves, then boyle them altogether, when it is boyled, coole it, and after keepe it in the cake, or otherwise as your salue

A plaister for the Plurisie.

Sampe well in a mortar, foure ounces of the rootes of Swylbe mallowes well sodden put to it an ounce of butter an ounce and a halfe of hony of pigeons dounge two dragms mingle all together, and laye it right hote vpon the payne, and sone after the corruption will breake.

For to heale in foure dayes the scalding with water, or any other thing, without plaister or oyntment, it hath bene tried and founde true,

TAke an Onion and cutte him ouerthwart and wring out the iuyce vpon the scalded place, doing so euerye daye twyse, and it will heale it quickly.

To heale the Itche.

TAke of Lapacinum acutum or of soxrell and boyle it in water and washe therewith the diseased person, or else take the rootes of laurell and being well brayed, with salte and breade, annoint therewith the body. The like effecte is done with the decoction of Agzimony and sage, made with rayne water and washing therewith the sicke person.

To make an instrument called Cauterinum, where-with Sores are burned, which shall rayse the skinne without any grieve or paine.

Take

TAke soft Sope & vnslit Lime, that hath not bene wet, as much of the one as of the other, mingle them together, & when you wil vse of it, if the skinne be not broken, lay a litle peece of either vpon it with some oyntment, and leane a hole in the midst, of the greatnes that you will that wound shalbe, and put in the same hole as much of the instrument as a Wheat corne, & let it remaine so, and within thre or foure houres it shall make a hole without any paine, & if the skinne be rotten, as of a Felon, or Cattes haire, it shal suffice to wash the place before you lay to the Cauterinum with strong Vineger, and within an houre it wil raise the skin without any grieve or paine.

To remedie festered and inflamed wounds, either olde or newe.

TAke of the iuyce of the herbe called Pimpernel, and of Semperuiue, of eche halfe a pounce, of oyle Olive one pound, put them all into a vessel to boyle vntil half be consumed, then put thereunto of butter foure ounces, of Varderam half an ounce, make therof a verie perfect oyntment.

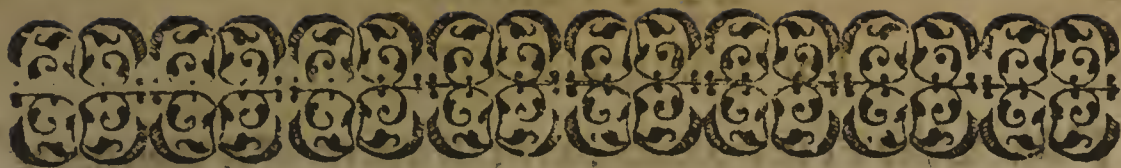
To heale fores or Tetters.

TAke of Ware of Canabrium in powder, & of oyle of Roses, as much as shalbe sufficient, make therof an oyntment. Or else bray Cockle & Brimstone, and mixe them with Vineger and make an oyntment.

To remedie the swelling of the legges.

TAke the iuyce of Malwort, of Ware, of Vineger, of Barley meale, of eche like quantitie, boile it, and make a plaster, and bind it vpon the soie.

A good



A good Drinke to strengthen the heart and all the members, if a man drinke halfe an Eggeshell full in the morning and euening, with as much good Wine.



Take the best Aqua vite that you can get, and take a peece of fine golde, and make it glowing hot ten times, and squench it againe, the more you squench it the stronger waxeth the water and better, then put it into the same Aqua vita, & halfe a quarter of an ounce of Saffron, and a quarter of an ounce of Sinomon, both bea-

ten: let them stand sower daies well stopp'd, and stirre it euery day once: but when thou wilt take it then let it stand still vntill it be cleare: This water warmeth the cold stomacke, giueth strength to all the members, specially to Aged folkes, that haue bene ouerlong sicke, whose strength is consumed: for it comforteth & strengthneth the heart out of measure.

A speciall medicine to cause Sleepe.

Take a spoonfull of Dyle of Roses, a spoonfull of Rosewater, and halfe a spoonfull of red Vineger, and temper them all together: then with a fine Linnen cloath annoynt the Patients head.

An easie remedie for the Toothach.

Take a slice of the roote Acorus, of some called in English Gladen, of other Galanga, which groweth in Waters and Marrishes, this must be layd Greene vpon the Tooth. A peece of the Greene roote of Tormentill doth it likewise.

A

For

For swelling in the Throate.

Take white Frankensence, and cast a peece of it vpon hoate coales, then put a Chumble ouer it, and let the smoake thereof goe into the throate: that helpeth and is oft times experimented and proued.

For the Canker in the mouth.

Take halfe a pinte of Ale and a sprig of Rosemarie, and seeth them together and skum your Ale, and then put in a peece of Allon as much as a Nut, and a spoonefull of Honny, and two spoonefull of Honnyfuckle water.

To make the face sayre, and the breath sweete.

Take the flowers of Rosemarie, and boyle them in White wine, then wash your face with it and vse it for to drinke, and so shall you make your face sayre, and your breath sweete.

A remedie for a red face or red nose.

Take Litarge of Siluer, and Brimstone, of each like much, and seeth them in Rosewater, and Vineger, and then with a linnen cloath wet in the sayd Vineger, lay it to the soze.

A remedie to pallie the Coppered face
that is vncurable.

Make a Bath with the flowers of Camamile, Violets, Roses, and flowers of Water Lilies; then annoynt the place with Vnguentum Album; Campherarius, & mixe that Dyntment with a little yeallowe Brimstone, and Quicksilver killed with fasting spetle, and annoynt the face withall.

A speciall good Diet for all Copperous faces.

Avoid from all salt things, spiced, fried meates, and roasted meates: also from drinkeing of Wine, for it is very euill; also
fo

for Englishmen.

3

so Onyons, Mustard and Garlick are very nought: in steede of which you must take Pursaine, Sorrell, Lettice, Hops and Borrage, with Succarie or Endiue in Pottage, or otherwise: Also it is necessarie to bee laxatiue, and in sleeping to lay your head hye.

An easie remedie to make the Teeth white.

TAke Vineger of Squilles, and dip a little peece of cloath in it, and rub the teeth or gummes withall: the sayd Vineger fastneth the gummes, comforteth the rootes of the Teeth, and maketh a sweete breath.

To take away the stincking of the mouth.

Ye must wash your mouth with Water and Vineger, and chewe Masticke a good while, and then wash thy mouth with the decoction of Annis seedes, Mints and Cloues sodden in Wine. If the stincking of thy mouth cometh of a rotten Tooth, the best is to haue it drawne out.

A remedie for sore Eyes.

TAke the iuyce of Fenell, and drop therof into the eyes cunning and morning, and it shall heale the grieve and paine.

A proued medicine for the bleeding at the Nose,
called the Lady Maries medicine.

TAke the shell of an Egge, the meate being very cleane out, and put it into the fier till it be burnt very blacke and ready to breake, then take it out and make therof fine powder, whereof ye shal blowe through a quill parte thereof into the nose that bleedeth, and it shall stanch.

Against a stincking mouth.

Melt Honny, Salt and Rye flower well together, & therewith rubbe the gummes twice or thrise, then wash it with

sayre water and it will helpe thee.

For an euill breath.

Sethtwo ounces of Cominin in fine powder in a pottle of White wine vntill a quarte, then keepe it, vsing to drinke a little thereof warme at night the space of fifteene daies, and it will helpe.

For the headach and cleansing of the same.

Chew Pellitory of Spayne in thy mouth, and it wil cleanse the head, and also take away the ache or paine.

To heale a swollen face, and that is hurt or marred by reason of some straunge scorching, which onely chaunceth when the Sublime is not good.

TAke the iuyce of Barba Iouis, in English Singreene, and rubbe your face with it twise or thrise a day: You may doe the like with the iuyce of Purselaine: but if your face were too much murred or hurt, take fortie or fiftie yolkes of Egges and put them in a frying panne vpon a great fire, and get some oyle out of them, where with you shall annoynt your face.

To make an aking Tooth to fall out of himselfe without any Instruments or yron tooles.

TAke Wheate flower and mixe it with the milke of the herbe called in Latine Herba Lactaria, in French Tintimaille, or Herbe Alert, in English Spurge that hath milke in it, in Greeke Tichimales, which is an herbe well enough knowne, and thereof make as it were a paste or dowe, with the which you shall fill the hole of the tooth, and leaue it in a certaine time, and the tooth wil fall out of it self. Also if you wash your mouth euery moneth once with Wine wherein the roote of the sayde herbe hath bene sodden you shall neuer haue paine in your teeth. Also the decoction or powder of the flowers of a Pomegranat tree

tree being put in your mouth and betwene your gummes fasteneth the teeth.

To kill Lice and Nits in the head.

Take the powder or scraping of Warts horne, and make the Patient to drinke it, and there will no Lice nor Nits breede in his head, but if you strowe the sayd powder vpon his head, all the Lice and Nits will dye.

To remedie or helpe bloodshoten eyes comming by any Rewme, Fluxion, or such other like cause.

Take the toppes or endes of Wormewood, which is an herbe well enough knowne, and stamp it, mixing it with the white of an Egge and Rosewater, and make thereof as it were a plaister, and spreading it vpon a Linnen cloath which you shall lay vpon the eye where the bloud is, or els vpon both, and doe this at night when you goe to bed, and the next morning take it of, and you shall see that this plaister shall haue drawne to it selfe all the bloud and all the rednesse that was in your eyes, and so you shalbe quite of it.

For the Toothach.

Take the rootes and leaues of Chickwood, and boyle them in water, with the which you shal wash your mouth, and hold it in your mouth a certaine space, and it will take away your paine.

To fasten the gummes and lose teeth.

Take a little Mirre, and temper it with Wine and Oyle and wash your mouth withall, and you shall see a wonderfull experience. The Mirre also killeth the woxines in a mans bodie, and being chewed in the mouth maketh a sweete breath.

To take away the Toothach.

TAke Hyssope, and make thereof a decoction with Vineger, and it bring hote wash your mouth withall, and the paine of the teeth shall goe away. The Hyssope also bring stamp and incorporate with Honny, and a litle Nitrina, killeth the wormes in a mans bodie.

The excellent vertues of Cardus Benedictus.

IT is very good for the Headach, and the Megrim: for the vse of the iuyce of the powder of the leaues, preserveth and keepeth a man from the Headach, and healeth it being present: It quickeneth the sight if the iuyce of it bee layd on the eyes: the powder stencheth blood that flowes out of the nose, or cometh out of the Lungs: the breath of it taken with Wine maketh an appetite: It is good for any ache in the body: it strengthneth the members of the body, and fastneth lose sinewes & weake. It is also good for the Droisie: it breaketh also the Stone, and breaketh any Impostume: It preserveth one from the Pestilence, if the powder be taken in water fower and twentie howers before a man come to the infected place. It is good for the dizziness of the head: It helpeth the memorie: It helpeth thicke hearing: It is good for short winde, and the diseases of the Lungs: some write that it strengthneth the teeth: other write that it bringeth downe flowers, and prouoketh sleepe, and helpeth the falling sicknesse. It is also good for falles and bruises: the leaues prouoke sleepe: the powder is good against al poyson, the same put into the guttes by a Glister: it helpeth the Collicke and other diseases of the guts, and the woundes of the same. They write also that the water of Cardus Benedictus helpeth the rednesse and the itching of the eyes, and the iuyce doth the same: the leaues bruised are good for the byting of Serpents, for Burnings and for Carbuncles. There is nothing better for the Cancker and olde festring sores: the leaues are good for fomentations: and to be sitten ouer being sodden in water, that the vapour may come to

to the diseased places, against the Stones and stopping of flow-
ers.

A good Barly water; for all diseases of the
Lungs or Lightes.

Take halfe a pound of fayre Barley, a gallon of water; halfe
an ounce of Licorice, Fennel seede, Violets, Marfelle seede,
of each a quarter of an ounce, red Roses a quarter of an ounce,
dye Hyssope, and Sage, of each a penny waight, fixe leaues of
Wartes tongue, a quarter of an ounce of Figges and Raisins,
seeth all these in a newe pot in cold water, and then straine the
cleare from it and drinke it: the same cooleth the Liuer and all
the members, driueth away all euill heate, slaketh thirst, cau-
seth to cast out much, purgeth the Lightes and Spleene, the
Kidneyes and Bladder, and causeth to make water well: and
especially it is good for all Agues that come of heate.

A deuise for a Dredge.

Take a pound of brused Licorice fine searsed, a pound of An-
niseedes fine searsed, two pound of Sugarcandie, halfe a
quarter of a pound of powder of Ginger, as much Pepper, and
put them alcogether in a powder, & it will make a good Dredge.

A good drinke for the Poxe.

Take Salundine and English Saffron the waight of a half
penny, and a farthing woorth of Graines, a quart of long
Pepper, a penny waight of Mace, and stale Ale, stampe your
hearbe, and pound your Saffron, and mingle them together,
and then drinke it.

Doctor Steuens water.

Take a gallon of Gascoyne Wine, then take Ginger, Galin-
gall, Camanile, Sinamon, Nutmegs, Graines, Cloues,
Mace, Anniseedes, Carraway seede, of euery of them a dram,
then

then take Sage, Mintes, red Roses, Tyme, Bellitoxie of the wall, wilde Hargerum, Rosemary, Penymountaine, otherwise wilde Tyme, Camamile, Lauender, of euerp of them one handfull, then beate the Spises small, and bruse the hearbes, and put al into the Wine and let it stand twelue howers, stirring it diuers times, then still it in a Limbecke, and keepe the first pinte of the water, for it is the best, and then wil come a second water, which is not so good as the first.

The vertues of this water be these, it comforteth the spirits, and preserveth the youth of a man, and helpeth the inward diseases comming of cold, against the shaking of the Palsie: it cureth the contraction of sinnewes, and helpeth the conception of women that be barren: it killeth the wormes in the bellie: it helpeth colde Gowtes: it helpeth the Toothach: it comforteth the stomacke very much: it cureth the cold Dropsie: it helpeth the Stone in the Bladder, and in the raines in the backe: it cureth the Cancker: it helpeth shortly a stinking breath, and whosoever useth this sayd water, it shall preserve him long. Take but a spoonefull of it once in seven daies, for it is very hoat in operation: it preserved Doctor Stenens very long, he lived a hundred yecres lacking but two, and ten of them he lived bedded.

A very good drinke for the Cough.

Take a quart of White wine, and boyle it with Licorice, Anniseedes, and Sugercandie, of each a like quantitie, putting therein ten figges of the best, til it be halfe consumed, and so preserve thereof to drinke evening and morning thre or four spoonefulles warmed.

A maruelous secret to preserve a man from the Plague, and hath bene proued in England of all the Phisitios, in that great & vehemet Plague in the yecre 1348. which crept through all the world, and there was neuer man which vsed this secret, but he was preserved from the Plague.

Take Aloe epaticum, or Cicotrine, fine Sinomom and Mirrhe, of each of them thre drammes, Cloues, Pace, Lignum

num aloë Masticke, bole armenicke of eche of them halfe a dragme. Let all these thinges be well stamped in a cleane morter, then mingle them together, and after keepe them in some close vessell, and take of it euery morninge two penny weight, in halfe a glasfull of white wyne, with a litle water, and drinck it in the morning at the dawning of the day. And so may you (by the grace of god) goe hardely into all infection of the ayre and plague.

A verye sure and perfecte remedye to cure a man of the pestilence, and some there hath bene, that haue bene cured in a night. The saide remedy is also good for Goddes markes, Carbuncles, boyles, or botches, and suche like sicknesses, as Sainte Anthonies fyer, and such other.

TAke the seede or bearies of Puye, that groweth on trees or walles, and not of that which is founde lowe by the grounde, and you must gather the sayde bearies very ripe, & toward the south if it be possible, if not take them as you may get them, although they be not very ripe, dry them in the shadowe, and keepe them in a box of woode, as a precious thing. And if anye be infected with the pestilence, take of the said herbes, and beate them to powder in a morter and giue the patient of the sayde powder, in halfe a glasfull of white wyne, as much as a man may laye vpon a groate or more, then couer him in his bed and make him swete well, This done chaunge his shirte, sheetes, and the other Couering of his bedde, if it maye be, if not, lette him at the leaste chaunge his sherte and sheetes. Some hauing taken of the saide powder ouer night, founde themselves in the morning so well, that they rose vp, clothed them selues and walked about the house, and finally thzoughly cured. I sawe a Mylanois the yeare 1523, in Aleppe that had the plague and

one soze vnder the thigh, and another vnder the left arme, and hauing taken off the sond pouder in the morning, and againe at night following. We founde that the two saide sozes, boake of themselves, by the vertue of this so excellent a medicine, sent by the greate clemencie of God the Lord almightie. Wherefore I would counsel that in all townes where a man may haue the commoditie to do it, to haue plants & sets of Ivy, be it within the towne or without, to the end to be alwaies prouided & furnished of the said berries, which men may gather euery yere, & keepe diligently soz to aid themselves in al chances that may happen & fall.

A verie goodly and present remedy for to heal the Pestilence, in drawing out the venom from the botch or sore, or other like accident.

TAke a quick Henne, & pluck the fethers from her arse. & from the place wherat shee layeth her egges, & set her so that the said place may be vpon the grasse, & that shee maye as it wer sit vpon the botch or soze, or the place of the plague, & hold her so a good while. Then you shal see that the sayde Henne wil haue drawen al, or at the least some of the poison & infection, & that shortly after shee wil dye. It shal be good to do thus with two or thre or mo Hennes immediately one after another, the which wil draw al the venom out of the soze Thus done, annoynt the place with good Triacle, & let not in the mean time to vse other remedies by the mouth, wherof we haue spoken here befoze, that is to saye, the Iule or Bayberies, or some other remedye that you find most redie. If the soze be so hard that it wil not break, you may vse the foresaid remedies to make it breake to the intent that al the venom may come out & void from the hart.

An aduertisemēt & warning of great importance to preserve a mans selfe in time of pestilence.

BEcause the euil humors that be in mans body do easily receiue the corruption & infection of the aire, it is good to
keepe

keepe the stomack, & the head cleane purged, not to ouer-
 lade it with eating & drinkeing, but to abstaine from grosse
 meats, to purge himself as oft as is possible with som gen-
 tle & familiar purgation, as Cassia pilles, as the pilles of
 Mastike, of Aloe, or of other such like things, & aboue al, to
 vse often of the lees of wine, called Tartre, which you must
 beat wel in powder, & steepe it in hote water, & then straine
 it, or dzean it faire & softly out. Afterward dze it thzoughly
 as men do whit salt, then keepe the same powder & put iij. 3
 of it with a pound of Sugar roset, & in the mozning take a
 good spoonful therof vntil there be 3 or moze, & do this from
 day to day, for it wil keepe your body clean & purged: and hee
 that cannot do it with Sugar roset, let him take the Lees
 staped, & steep or wash it in the bzoth of flesh or of colworts
 sturring it vntil al be loosed & vndon, y may be loosed, then
 let it stand awhile, & after powze softly y bzoth into a dish,
 cast away the substances that go to the bottom & drinke the
 bzoth: do this euery day at the hours of your meales, or at
 the least euery second day, or when you shal think good. It
 shalbe good also to eat in your potage, things that purge the
 blond, as Buglasse, Bozrage, Suckozie, lettice, & such like,
 & aboue al, not to keepe your stomake ouercharged, nor too
 emptie, & in the mozning betime, to take some of the afoze-
 said pzeeruatiues, as the powder that was experimēted in
 England (as we haue recited) or such other like. Then two
 or iij. hours befoze dinner to take some of the said other pze-
 seruatiōs as the Rue with a fig, & with the Walnut, which
 is a thing very good, or some of the saide confectiōs, or a
 pzece of the pil of a Citron confect or a spoonful of the iuyce
 of Citrons dzeased as we wil declare hereafter, & to vse of it
 at meales in maner of sauce, and after meales to vse of the
 seed of Cytrons confict in Sugar, as they make the Cozi-
 ander, & Almonds, which is a thing verie good against all
 maner of venom and poyson.

And likewise at your meales to eate the white and insyde of a Cytron with a litle Sugar if you will, and to eate it with flesh or bread (as men eat Limons) in the morning at noone and at night when you go to bed. It shal be also verie good to bath and wash your hands, your temples, your pulles, & your nose with vineger roset, or with other, wher vnto you must put a litle Campher, Rose water, Lignum aloes, Xilobalsamū, if you can get it, if not, a litle Sina mom in steed of it. It is good alwayes to kēpe such maner of Vineger beside you in some vyol, for to vse of it when time shal require, for it is a verie good p̄seruatiue: and if you cannot haue the Vineger compound as is saide, vse vineger of compound wine. Also it shalbe good to carry about you some perfume or good odour, either in your gloues, shirt, hādkercher, cap, beard, or to hang it about your neck, or otherwise. Your house ought to be kept as cleane, and as neate as is possible, not saouring of pisse, nor other ordure, ye ought to kēpe it shut, washing often the gutters & priuies. We must also kēpe as fewe foule and stinking cloths in your house as is possible. Rich men ought oft times to perfume their house with some notable perfume. Wherof we wil put in the booke following a good number. Poore men may make p̄uision of leaues, and of the Wood of a Bay tree, of Rosemary, Juniper, Cypres, and to vse it as often as they may, burning it in the middelt of their chamber or house, and p̄ncipally at night and in the morninge. Likewise of Oenge and Lemon pilles, or other swēte smelling things. Storax, Calamira, and Labdanum be good cheape, and are verie good for this purpose. As concerning the disposition of courage & mind, ye must consider that sorrow, sadnesse or Melancoly, corrupt the bloud & other humors, weaken the hart, and dep̄aue and hurt nature, there fore ought a man to auoid them as much as is possible. Also if a man be too merie or iocound, it dylateth & enlargeth
the

the poares and passages of the seede of man, and the heart, so that he is the moze enclined to receiue the euil aire and venome, which are things that penetrate and pearce soze. Also a man must beware of drinkeing too much wine, for it maketh merrie and cheareth a man out of measure. Now because that in time of a pestilence, euery man is afrayde, so that he thinketh that a man cannot catch the disease in being too merrie, vnlesse it be so that he be drunk, as is said, but contrarie in being too sad or sorrowful: for sorrow and sadnesse come of themselves, not sought after. Therefore it is good to vse temperance, & moderation, walking & recreating himself honestly, not vsing too much carnal companie or copulation. And aboue all, a man must haue alwayes a sure hope & confidence in God, euer to bee readie & disposed to dye when it shal please him to cal vs, not esteeming so much this mundane life, or fearing so much death, which is no other thing then an issue or departing out of this life ful of calamities, and an entring into an eternall life, replenished with al ioy, solace and pleasure.

An oyntment to soften all hard lumps, swellings, or bruises in any part of the body, whether it come of inwarde or outward cause, which also is good to annoynt horse fete withal, if they bee brused or swelled, or if this oyntment be not redie, it shalbe good to take the iuyce of the rootes, and to seeth them in the other gere in lesse proportions, and lay it to warme, as man & beast shall neede.

Take the roots of Marigh Mallowe, or in the seede of it Holliock, or of common Mallowes xij. ounces, of Wynt-seede vij. ounces, a wine quart of the fatnesse and grese of hennes, geese, capons, or of Petes fete vij. ounces, of Tar, of Turpentine, one ounce, of Rosen ij. ounces. First of all bruse as small as you can, the roote & seede, & steepe them for

the space of iij. dayes and threē nightes, in a pottel of water being scalding hot whē it is first put into it, but if you would steepe them and seeth them in white wine, or in halfe water and halfe wyne, the medecine would be much stronger, let them be sodden the fourth day, vntill they may see the broth all slimye, and then straine it thzough a cloth, and then take of that slimy broth a pynt, and seeth it with the fates, & whē as that watry substaunce as ye can gather, is sodde awaye and the onely slime remaineth, melt the ware, the rosen the turpentyne all together, and seeth them a litle together, and if there be any foule scoume, take it away, but it were a litle better, to take a litle of the fatte, and melt first therein y ware, then the rosen and the turpentyne, and so mixe them altogether, and seeth them a litle, and take the scum away.

For the pockes.

TAke the ioyse of penyroyall and young tansy and geue the sicke parte of it to drinke.

A true medicine for the Jaundes.

TAke a handfull of chery leaues, seeth thē in a pint of milk that it boyle well, straine it and drinke a good draught thereof, to bedwards, and in the morning fasting, and the Jaundes shal abyde from you by seage, or else drinke in the morning this following, Take the woode of barberys, pyl the vpper shell with the leaues from it, and take the second shell y is yellow, putte thereof as much as a walnute, into a cloth and seeth it with a pynt of water, let it be well boyled, and let it coole, & then drinke it. this hath bene experimented.

Remedy for the stone.

TAke the stones of medlers and lay them vpon a hote tyl stone, after that you haue rubd and dried them in a faire cloth, then being dzyed vpon the tyle stone, beate them into powder, then take a percel of tyme, and persely, and playe it vpon the fyr, with beere and butter, and thzowe in halfe a spoonfull of the said powder, and hereof you must drinke
a good

a good draught fasting in the morning, and eate no2 drinke nothing else, for thre houres after.

For the Liuer that is corrupt and wasted.

TAke a good quantity of Lyuerwort and bruse it a litle, and then seeth it in good strong Wort, with a quantitie of ruber be, and vse this medicine, and thou shalt be whole.

For heate in the Lyuer

TAke the iuyce of soure apples and swete apples of each a pounce or moze, as much as you think best, and two lb. of suger. and mingle these things together, & let them boyle on a simple fyre, till it be thick as a sirop, and vse this a curesey euery day fasting, with lukewarme water.

For to make hayre to growe

TAke and seethe Malloves rootes and all, and washe the place where hayre lacketh, and it shall grow.

For to take away hayre.

TAke horseleaches and brenne them to powder, and mingle it with eytell, and touche the place where the beare groweth, and it shall growe no moze there. Approued.

To knowe whether a woman shall conceaue or no.

TAke of the ruyne of a hare, and gaung fryed and consumed it in whote water geue it the woman to drink in the morning, at her breakfast let her stand in a hote bathe, & if there come a greife or pain in her belly, she may very wel conceaue, if not she shall neuer conceaue.

To make a barren woman beare children

TAke of these litle sea fishes called in latin Polipodes, and rost them bpon the coales with our oyle, and let the woman eate of them and it shall profit and helpe verge much, hauing in the meane tyme the company of a man.

To

To make a woman haue a quicke birthe.

TAke Leaues of Diktarij, and stampe them, or else make powder of them, & geue the woman that laboꝛeth dzinck of it with a litle water, and she shalbe deliuered incontinent without any great paine or græse.

Approued Remedye for the plague or Pestilence.

TAke an Onion and cut him ouertwart, then make a litle hole in eache pæce, the which you shall fill with fine Treacle, and set the pæces together againe, wzap them in a wette linnen cloth, putting it so to rost, couered in the embers, and when it is rosted enough, streyne out all the iuyce thereof, and geue the patient a spoonfull thereof to dzinke & immediatly he shall fele him selfe well, and shalbe healed.

For all maner of lamnes or swellings.

TAke a handfull of tyme, a handfull of Lauender cotten, and an handfull of running straberyes that be lyke to a string, and cutte them small, then beate them in a moztar, with foure or fyue younge swallowes, taken out of the nest verye fligge, and quicke beate them together vntill yæ see neuer a fether of them whole: that done, take a penyworth of Maye butter clarified and mingle it in the moztar with herbes and so let it stande 24. houres befoze they sæth. When you haue sodden it vse it as befoze you are taughte, aswell in pꝛeseruing of it, as in vsing of it.

For to stay the Laxe or a Fluxe.

TAke Plantyne otherwise called Webzode leaues and rootes and washe them in fayre water, and then stampe them

and take a good quantitie of the iuyce, and put it to old Ale, and make a posset therewith, and after take the posset Ale, and clarifie it vpon the fire perfittly, and then let the patient drinke it bloud warme, in the morning and euening, without taking of other drinke, the space of two houres, either befoze or after.

A speciall remedie for the stone.

Take a quantitie of Annissædes, Licoris, Fennel rootes and Parsley rootes, and Reasones of Currants, and let all these be boyled in Whay from a pottel to a quart.

For the sweating sicknesse.

Ye must take a good spooneful of Treacle three spoonesfuls of Vineger, and five spoonefull of water, and two spooneful of iuyce sinckfoyle, swing them altogether, and drinke them luke warme.

For him that pisseth bloud.

Take a good quantitie of Kewee, otherwise called herbe grace, and drye it so that you may beate it into powder, and then take the powder and drinke it with Ale, and it will change the Urine.

Another remedie that breaketh the stone, which being vsed a certaine time, will cause the stone broken neuer after to harden in the bladder.

Take a pound of Gromwell, a pound of Saxefrage seede, and a pound of Coliander, with a quarter of a pounce of Sozas, white and red, and grinde all these in a Morter verie small, and so keepe it, vsing to eate thereof in your pottage, euery day a spoonefull.

Cc.

An

Another proued medicine for the Stone.

Take tyme Ramsons, Beane cods, Pellitozie of the Wall, and Saxefrage, like quantities, and steepe them one night in white Wyne, then distill them and vse to drinke thereof.

Another remedie for the stone, and to cause the voydance of vrine.

Take Pellytozie of the Wall, Sothernwood, and seeth them in Water or white Wine, with a quantitie of sheppys seiwet til it be tender, then put the herbes and talowe in a linnen bagge, and warme lay it to the bottome of the belly, vsing this you shal finde remedie.

A proued medicine to auoyde vrine that hath beene long stopped, also for the stone.

Take Radish rootes, one if it be of bignesse, and strong is sufficient, and scrape it verie cleane, and lay it in Whit wine a night in steepe, then straine the wine, and giue the patient to drinke, & he shal voyde water.

A verie good water for the stone, proued.

The water of Strawberies, with the leaues distilled, & so vsed by draughtes, as other drinke.

To breake the stone.

Drye the stones of a Cocke a yere olde, and beat them into fine powder, and giue the diseased thereof to drinke in white Wine, but if he haue the Charward, then giue it to drinke with good water.

The Ladie Gath her medicine against the plague.

Take

Take Abaunce, Turmyntell, Sage, Spermynt, and Violet leaues, of eche one handfull. and stampe them together in a Morter verpe small, when you haue so done, straine them thzough a strayner with red wine, Claret, or White, whether you can most easlyest get, & luke warme, giue of this water to the diseased to dzinke.

Against the newe Ague by D. Langton.

Take Sorrell, Southistle, Endine, Dandelion, Succorie, croppes of Fenell with Mallowes, with Violet leaues, of eche one handfull, and seeth them all in a gallon of stale ale, to a pottell, with skimming, that done, straine out the liquoz, and make thereof a posset Ale, and let the patient dzinke thereof as oft as he is a thirst, putting into euery dzaught as much Treacle as the bignesse of a Beane, and ye shalbe healed.

To kill the Palsey.

Drinke the roote of Valerian in powder, and it wil destroy the Palsey, so that ye eat no hogs flesh.

A remedie for the dropfie.

Scrape an Elder roote verie cleane, and breake it in many peeces, or thzed it into white Wine, and let it steepe therein, then dzinke the wine, and it will heale your disease.

Against the stopping of the pypes.

Take Hylope, Mintes, Rosemarie, Daisies, and Consond, of eche like quantitie, and seeth them with Ale in Licozas, and vse it mozing and euening.

Against horusenes.

Take a good quantitie of Merueine, and seeth it with Licozas in faire water, then straine the water, and vse no

other drinke with your meate vntil you find remedy.

To cause good tasting of meate.

Drinke Wine sodden with Sentoze, & Plantine evening and morning, and it shall soone helpe you.

For the yellow Iaudise.

Take the reddest dock rootes that you can get, and being washed cleane, put them into a vessel of good Ale, and when it is stale, let the diseased drinke no other drinke to his meat but Ale and it shall help him.

Doctor Argentines medicines for the stone.

Take the red barke of Puie tree dzyed and beaten into fine powder, and after searse it thzough a fine searfer: also take a like quantitie of blacke lette, beaten and searsed in like manner, and being mingled togeather, drinke thereof with Wine or Ale bloud warme flue or sixe times.

An experimented science for horsenesse, though it hath long lasted.

Take a soft nightkerchese, & warme it, take also a head Pillowe, warme the same also, and bynde it with the kerchese about the head all night, doe this thze nightes, one after the other, and keepe thy selfe warme, and beware of colde drinkes, and ayze, and it shall surely go from thee without hurt, this same is good also for the fire and cough, giue the patient also Licozis in his mouth.

Against hozsenes, goe into the hotehouse & when thou hast halfe bathed, drinke a good draught of warme water, this is oft proued.

Garlecke sodden and eaten maketh a cleare voyce, and dryueth away hozsenes and the olde cough.

If a

If a man stand in feare of the Palsye.

Lette him eate euery morning two or thre Mustard seeds and two pepper cornes, the same is assured for the same disease.

For wormes in the belly.

Against the wormes in the belly, take Onions and pille them, cut or slice them small, poure springing water ouer them: let it stand so all night, and in the morning drinke that water, and it driueth away all wormes, poure the same water vpon the earth where wormes are, and within halfe an houre shall they creepe out of the earth.

Another for the same.

Likewise if one eate Garlick fasting, it killeth and driueth out wormes out of the body, Or els drinke distilled Water, of knotgrasse or Shamegrasse the same killeth wormes also, howbeit it worke more in young then in olde folke.

Approued Remedy for a woman that hath her throws before her time.

Sæth a good haunfull of whole Cheruill in a quart of claret wyne, and when the hearbes be well sodden, boyle them into the wyne and clense it, then mak thereof an Hypocras with sugar and Synnamon and ginger, of smouane and geue her thereof warme, at tymes needefull. And it shall expulse the paine. Approued.



A BREIFE TREATISE

of vrines aswell of Mans vrines as of

*weomens to iudge by the cullor, which betokeneth
health, which betokeneth sicknes, and also
betokeneth death.*



It is shewed that in the fore partes of the body dwelleth sicknes and health that is in the wombe, in the heade, in the lyuer and in the blader, in what maner thou mayst know their properties and therof thou maist learn.

If a mans brine be white at morowe, and red before meate, and white after meate he is whole, and if it be fat and thick it is not good. And if the brine be meanly thicke it is good to like, and if it be thick as aspise: it betokeneth headache.

Urine that is two dayes redde, and at the tenth daye white; betokeneth very health.

Urine that is fat, white, and moyste, betokeneth the Feuer quartane.

Uryne that is bloody betokeneth that the bladder is hurt by some rotting that is within.

A litle brine all fleshye betokeneth of the raynes who pisseth blond without sicknes, he hath some veyne broken in his raynes.

Urine that is ponderous betokeneth that the bladder is hurt.

Urine that is bloody of sicknes betokeneth great euill

within the body, and namely in the bladder.

Urine that falleth by droppes, aboue, as it were greete bolues betokeneth great sicknes and long.

Weomens urine that is cleare and shining in the vinal of silver, if she cast off, and if she haue no talent to meate, it betokeneth she is with child.

Weomens urine that is strong and whit with stinking betokeneth sicknes in the raynes, in her secreete receipts in her chambers full of euill humozes, and of sicknes of her selfe.

Weomens urine that is bloody and cleare as water vnder betokeneth headache.

Weomens urine that is like to gold cleare and mightye betokeneth that she hath lust to man.

Weomens urine that hath collour of stable clensing betokeneth her to haue the feuer quartane, and she to dye the third day.

Weomens urine that appeareth as cullour of leade, if she be with child, betokeneth that it is deade within her.

HEERE AFTER FOL-

lowveth all the Vrines that betoke.

neth death, aswell the vrine of man.

as of weomen.



a hote ares, one part red, an other blacke, an other greene, an other blew betokeneth deathe.

Urine in hote ares blacke, and litle in quantye betokeneth death.

Urine ouer all coered as lead, betokeneth the p[ro]lon-

ging of death

Wine that shineth rawe and right bzight, if the skinne in the bottome shine not, it betokeneth death.

Wine that in substance hauing flæting aboue as it were a dark skie, signifieth death.

Wine darkly shining and darke with a blake skinne within betokeneth a pꝛolonging of death.

Wine that is of the collour of water, if it haue a darcke sky in an ares, it betokeneth death.

Wine that hath dregges in the bottome medled with blood, it betokeneth death.

Wine blacke and thick, and if the sicke lothe when hee goeth to the pꝛiuge, and when he speaketh ouerthwart, or that he vnderstandeth not aright, and these sicknesses goeth not from him, it betokeneth death.

Of

HERE AFTER

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Of the Bath of *Baeth* in Englande.



Although there be a verie excellent & whole-
some Bath within the Realme of Eng-
land, yet for all that, I reckon that there
are manie in the North partes, which be-
ing diseased with soe diseases woulde
gladly come to the bath of *Baeth*, if they
knewe that there were any there, whereby
they might be holpen, and yet knowe not
whether there be any in the Realme or no.
Wherefore seeing that I haue wryte of the
baths that are in forreigne countreys, ther-

fore I thought good to shewe the vertues of our owne Bathes, for if they
be able to help mennes diseases, what shall men neede to goe into farre
countreys to seeke that remedie there which they may haue at home.

The Bath of England is in the West countrey, in Sommerset shyre
in a cite called in Latine *Bathonia*, and *Baeth* in English of the Baths
that are in it. This cite of *Baeth* is xv. myles from *Vvelles*, & xv. miles
from the noble Citie of *Bristowe*. The cheefe matter whereof these
Baths in this cite haue their chiefe vertue & strength, after my iudge-
ment is *Brimstone*, and of my iudgement are diuerse other, which haue
examined them as I haue done, when I was at the Bathes with a certain
man diseased in the Goute, I went into them my selfe with my patient,
and brought forth of the place next vnto the spring, and out of the bot-
tome, *lyme*, *mudde*, *bones*, and *stones*, which altogether smelled eu-
idently of *Brimstone*, if that a man maye iudge the matter of the effect,
may gather that *Brimstone* is the onely matter in these bathes, or else
the chife that beareth rule in them, for they dye vp wonderfully, & heale
the Goute excellently, and that in a shorte time, as with dyuers others,
one *Myles Somelymes*, one of my Lorde of *Somersets* players can bear
witnesse, which things are no light tokens that *Brimstone* beareth the
chief rule, seeing that neither by smelling nor tasting a man can feele no
other matter or *Myne* to reigne there.

If there be any thing lightly mingled with the *Brimstone* which I
could not perceiue, it must be copper, for whilst I walked about the
mountaines, out of the which the bathes do spring, I found here & there
little peeces of *Marquelyeth* and *stones*, mingled with Copper, but I
could by no sence or witt perceiue, that the Baths had any notable qua-
litie thereof, then seeing that there cannot be founde any other *Myne*,
or matter to be the cheefe ruler in these Bathes then *Brimstone*, wee
D D. may

may gather that these Bathes are good for all those diseases, which all learned Physicians write, that all other Bathes, whose chiefe ruler is Brimstone, are good for.

Aetius writing of natural Baths, wher in Brimstone is either the only minor, or matter of them, or chiefe matter thereof, sayth thus as followeth hereafter. The Bathes of Brimstone soften the sinewes, swage the paine that a man hath, in desiring to go oft vnto the stoole, & when he cometh he can either do little or nothing, they scoure & cleanse the skin, wherfore they are good for the white Morpewes, & blacke, for the leproie, & for all scabs & skurfes, for old sores and botches, for the falling of humors into the ioynts, for an hardened mylt, or the cake in the left side, for an hardened mother, for all kindes of Palsies, for the Scyatica and for all kindes of itche or itching. But the Bathes of Brimstone hurt the stomacke and marre it, thus farre writeth Aetius.

Agricola in his bookes of those thinges which flowe out of the earth, writeth thus of Bathes of Brimstone: the bathes of Brimstone do soften the sinewes & do heat, they are good therefore for palsey, for places either pulled in too much, or stretched too farre forth, for the shaking or trembling, or any member, and they swage ache, and draw out smelling of the lymmes, and dryue and scatter them away. They are good therefore for the goutte in the hands, for the goutte in the feete, & for the scyatica, and all other diseases in the ioynts, they swage also the paines in the Luer and Mylt, and dryue away the swelling of them both, they scoure away freckles, and heale morpewes, and skabbes: but they vndo and ouerthrowe the stomack. Then seing, as I said before, our baths of Baeth haue their vertue of Brimstone, they that are diseased in anye of the aboue named diseases, maye goe thither, and by the help of almightie God be healed there.

When those Bathes haue of long time beene knowen, euen aboue a thousande yeres, either the vnlearnednesse, or the enuiousnes of the Physicians, which haue beene in times past, is greatly to be rebuked, because either for lacke of learning, knew not the vertues of these Bathes, or else for enuiousnes would not send the sicke folkes, whom they could no other wise heale vnto the Bathes, for all men can tel, verie fewe in times past haue beene by the aduise of the Physicians sent vnto these Bathes, but now in these our lightie and learned time, after that so manye learned Physicians haue so greatly commended these Bathes, I doubt whether the nigardly liberalitie, or the vnnaturall vnkindnesse of the riche men of Englād is more to be dispraised, which receiuing so many good turns of Almighty God, now after that they know, that the Baths are so profitable, will not bestowe one halfe penie for Gods sake vpon the bettering & amending of them, that the poore sicke and diseased people that resorte thither, might be better and sooner holpen when as they are there, there

Is money ynough spent vpon cockefightings, tennysplayes, parkes, banquetings, pageants, playes, and seruings onely for a short tyme, that pleasure of times, but of priuate persons which haue no neede of them, but I haue not heard tell that any riche man hath spent vpon these notable Bathes, being so profitable for the whole common wealth of England, one grote these xx. yeares.

He that had bene in Italie, and Germanie, and had seene howe costely and welshauouredly, the Bathes are trimmed, and appointed there in diuerse and sundrie places, woulde bee ashamed that anye straunger which had seene the Bathes in foireine landes shoulde looke vpon our Bathes, for he woulde thinke that the stranger woulde accuse vs Englishmen of threethings, of grosseesse, and brutish ignorance, because wee cannot trimme our Bathes no better, of vnkindnesse, because we doe so lightly regarde so high and excellent giftes of Almighty God, of beastly filthinesse, because wee make no partition betweene the men and the weomen, whilest they are in bathing, but suffer them contrarie both vnto the lawe of God and man, to goe togither like vnreasonable beasts, to the destruction both of bodye and soule of very many.

If there bee anye liberall Duke, Earle, Lorde, Knight, Esquire or other gentle, or no gentle honest man, that will bestowe any cost vpon the bettering and amending of these Bathes, I will for my parte, because I haue no store of other riches, helpe the matter as forward as I can with my counsell, which is this. First and before all other thinges, my counsel is, that euery Bath haue an hole in the bottome, by the which, the stoppel taken out, the Bath shoulde bee cleansed and scoured euerye foure and twentie houres at the least once, and that I woulde aduise to be done at eyght of the clocke in the after noone, that agalust the morning it might bee full of fresh and wholesome Water, against the tyme that the sicke folke come to it in the morning, and so shoulde they bee a great Deale sooner healed of their olde diseases, and in lesse ieopardye in taking of newe, which maye easily come vnto a man, if hee goe into a Bath wherein a sick man, namely if he be sicke in a smyting or infectiue disease, hath continued.

But if that by the vnfitnesse of the place, this cannot bee conueniently brought to passe, I woulde that no man shoulde bee suffered to bathe him selfe in the firste Bath, whereas the Water doeth first spring, although it bee more vertuous then all the other, for the further off that the bathing place is, from the place where the water gusheth out, the lesse vertue it hath, but in other which are deryued and drawen out of the principall Bath. For I thinke it were necessarye that there shoulde bee drawen out, by prettie channels or Conduites, a good number of Bathes or Cysternes whiche I woulde shoulde bee euery one severallye deuyded one from an other, but in anye wise I counsell, that

these seconde bathes, brought out from the principall, haue such a hole as I spake of before, that once in xiiii houres at the least, the foule water may be let out, and fresh may come into them in the morning, when the sicke folke shall goe into them.

It were also meete that euery Bath had a couering aboue it, or at the least it should be so buylded, that in the time of foule weather it might be couered, notwithstanding I would that such places should be open, that the vapors might go out, lest they that haue euil heads be hurt with the vapors which are too much holden in. I think also that it were necessary that certain lofts should be builded right ouer some parte of the first or principall bath that honest women and other which would not gladly be seene in the Bathes, might euer haue as oft as they neede, fresh water drawen vnto them through an hole: wherwith they may haue to bath themselves in vessels of wood made for that purpose, prouided with all foresight that not one drop of the water, which they in the lofts haue occupied shal not in againe into the principall bath, but be conueyed out by some other conuenient way.

For the bringing of this matter surely to passe, it were best that þ lofts should be so builded, that only a bucket might go down into the bath, saving that little portion whereby water may bee drawne vp through, to serue them that are in them, and such one place might be deuised to draw water through, that it might serue for halfe a dosen chambers aboue or mo. This were also necessarie, that in one of the baths, should be builded ouer the hottest place that there is, a little house after the maner of a scaffold verie nere vnto the water, after such manner, that the hote vapour might strike hote vpon certain places of mans bodie, for this manner of reseruing of the hote vapors, is much better for some kind of dropsies or gowes, then the water it self is, therefore this thing is not to be forgottē. This were also necessarie, that not only certaine severall bathing places should be appointed for women alone, but also that others shoulde be appointed for such persons severally, as are sicke in smyting, infectious, or horrible diseases.

Furthermore, because almighty God hath shapen and made hearbes, bones, gomes, mettals, & medicins of diuers other thinges, principally for man, it is to be thought that his wil is, that the same should sometime serue such creatures his, as man cannot wel want, wherfore as it is well done, that herbes & medicines made of diuers other thinges should be giue vnto the beasts that serue vs, so I thinke that it were not amisse, if that we made the baths, after they haue serued man, for whom they were principally made, serue also to help horses, for perfourming wherof I would wish that one or two bathes in some conuenient place, might be drawne out from one or two of the hottest bathes, & then would I haue so deuised that the horses that haue diseases in the legs & ioynts, might stand in the bath

bath almost vnto the belly, and that other that haue other diseases, might stand hyer in the water, which thing may easily bee brought to passe, if that two holes be made with stoppels the one higher and the other lower that a man may set the horse as deepe or as shallow as he list, the water increasing or decreasing, according to the holding in, or letting out of the water.

I thinke verily that the Bath of Brimstone within the space of a Mo-
neth heale splentes, spauens, and all knobes, hard lumpes, and swellings if theye be not herve olde, fretting and soundring faces, or fashions, or al such like diseases that are without. If the horses by the aduise of a cunning horseleech, haue geuen them auconuenient drinkes, before they come to the bathes, and ordeine for them such emplasters, and powders, as are meete for them to vse in the bathing tyme, but whilest they stande resting themselues out of the Bathe, and my aduise is, that they that haue not much money to bestowe vpon horseleeches, that they lay in good quantity the slime and groundes of the bath, vpon the soze places of the horses, all that tyme that they are out of the Bath, resting them in the stable, betwene one bathing tyme, and an other. But I would not that any man should vnderstand me heere, that I would not that the horse should be exercised in the bathing tyme, for that is not my meaning, for I would that a horse should be as well exercised as a man, and so much more as he is stronger then a man, except the diseases be in his feete, and then are they more mesurably to be exercised. As for the diet that men should keepe at this bath of Bathe hereafter ensueth with diuers other necessary rules needfull to be obserued of all those that enter the said bath.

Certaine rules to be obserued of all them that will enter into anye bath, or drinke the water of any bath.



The counsell of wise and learned Phisitions is, that they should not at any time goe into any bath, to seeke remedye for any sicknes, excepte it be such one, that almost the Learned Phisitions dispaire of the healing of it, if God haue smitten you any disease, before you go to any bath, for the healing of it, call to your remembrance, how ofte, and wherein you haue displeased God, and if anye of your sinnes come to your remembrance, occupy the same no more, but be earnestly sorry for it, and aske God mercy for it, intending and promising by his mercy and grace, neuer to fall in to that sinne againe, This counsel is agreeing with that which is witten in the 38. chapter of Ecclesiasticus in this maner, My sonne in the tyme

of thy siknes faile not but that thou praye to Almightye God, for hec will helpe the leaue of all thy sinning, and shewe out thy streight handes, and clenſe thy hart from all sinne, and deale almes, and then geue place to the Physicion, and let him come vnto thee, as one that God hath sent vnto thee.

And a litle after he doth plainly declare, that sicknes commeth for the punishment of sinne, where he saith, He that will sinne against his maker, vseth to fall into the handes of the Physicion, as Christ in the 5 of Iohn doth also meane when he sad vnto the blind man whom he had healed, Go and sinne no more, lest worse things yet chaunce vnto thee: howbeit wee may not iudge a man to be a greater sinner then an other, because he is ofner sick then the common sort be. For God sendeth vnto goodmen oft tymes sicknes, not for the sinnes they haue done more then other men, but to kepe them in good order, that the fleshe rebell not against the spirit. For if that manye infirmities had bene a sure token that a man were a great sinner, then should Timothee which had many infirmities and sicknesses as Paul writeth bene a very great sinner: but he is no so, therefore that argument is not true.

But whether sicknes, come for to punish sinne, or to holde a man in good nurture and obedience, al sicknes commeth of God wherefore for whatsoeuer cause it commeth of, before ye ask any helpe of any wordly Physicion ye must make your prayers to almighty God, as the good King Ezechias did, and if it be meete for you to be healed, you shal be healed as he was.

Then after ye haue confessed your selfe vnto almighty God, and to such as ye haue offended, in the name of God aske conncell of some learned phisicion, who is sent of God, and not of some selfe made Idol, who is onely of him selfe: if he vsing all the lawfull meanes commonly wont to heale such diseases as ye are sick in, and if ye feele your grieſe no better, then shal it be highe tyme to goe to the bathes, as to the shotte anker.

Before yee goe to the bathes, in any wise yee must goe to some learned Physicion, and learne of him, by the helpe of the telling, what complexion you be of, and what humoz or other thing is the cause of your disease, and there after his counsell, vse such diete, as shalbe most fitte for your complexion and sicknes. Let no man enter into any bathe, before his body bee purged or clenſed after the aduise of a learned Physicion, for if any man goe vnto the bath vnpurged, he may fortune neuer come home againe, or if he come home againe, he commeth home moſte commonlge with worse diseases then he brought to the bath with him.

Ye may not goe into the bath, the first daye that you are comie to it, but you must reſte a day or two, and then goe into the bath.

There is no time of the yeare that is more fitte to go into moſt parte of all Bathes, then are the Monethes of Maye and September. But the Spring

spring tyme is better then any other tyme is.

The beste tyme of the daye is an hower after the rysing of the sunne or halfe an houre: but before ye goe into the bathe, if your diseale will suffer you, ye must walke an houre, or at the least halfe an houre before you goe into the bath.

But ye must at no tyme goe into the bathe, except yee haue beene at the stoole, either by nature, or by crafte, yee may take a suppositoꝝ, or a clister, and for a great neede Sauanorolla suffereth pilles, but he wil not suffer that he that is so purged, enter into the bath, for the space of xiiii. houres after.

The same also would at the least euery bather should haue a stoole once in thre dayes, wherefore if any man be harde of nature, and cannot wel abyde suppositoꝝies and clysters, hee pardoneth the patient, if he bee once purged, or goe to the stoole once in thre dayes. which thing scarcely anye other wyter that I haue reade will doe, neither would I counsel to defere the going to stoole so long, if there be any meanes possible to make a man goe to the stoole, without his great paine.

If that he be counselled to go twice on a day in the bath, he must see he go not into it, till seauen houres be past after your dinner, and tary not so long in it in the afternoone as you did before.

The common tyme of tarying in the bath, is commonly allowed to be an houre, or more or lesse according to the nature both of the bath, as also of the patient.

Let no man tary so long in the bath that he be faint or weake, but let him come out before that time.

Ye must alwayes go into the bath, with an empty stomach, and as long as you are in it, you must neither eate nor drinke, sauing that for a greate neede require the contrary.

Some graunt that a weake person may eate a litle bread steeped in the iuice of pomegranates, berberis, or rilles, or in the Syrupes made of the same.

Some Phisitons suffer a man that can not abide hunger so long, to take or he go in two spoonefull of rasens well washed: oftentimes with two parts of water, one of wyne, or so much of delayed or watred Alue, as much as can be holden in a spoone or a fewe prunes sodden or steeped in water, or two spoonefull of crommes of bzeade, washed oft tymes with water or wyne tempered as I tolde before, or a toste put into such water: but let no man drinke in the bath, except hee sound in the bath, or bee in daunger of sounding, or else ye must al the time that ye be in the bath abstaine from all meat and drinke.

As long as you are in the bath, you must couer your head well, that you take no colde, for it is very perilous to take colde in the head in the bath, as diuers reasons may be laid to proue the same.

When

When you come out of your bath, so that ye couer your selfe well that you take no cold, and dry of the water on your body with warme clothes, and go by and by into a warme bedde, and sweete there if ye can, and wpye of the sweate diligently, and afterwards sleepe, but ye must not drinke any thing untill dinner tyme, except ye be very faint. : then ye may taste a litle suger candy, or a fewre reasons, or any such thing in a small quantity that will stake thyeste, for Galen in the 14. de methodo medendi, commaundeth that a man shall not eate nor drinke, by and by after the bathe, untill he hath slept after his bathing.

After that ye haue swee and slept enough, and be clearly deliuered from the heate that you had in the bathe, and afterwards in the bedde, then may you rest and walke a litle, and then goe to dinner, for by mesurable walking, the vapours and wind ines that is come in the bath is drinen away.

If the pacient can not walke, then let him be rubbd quickly, and if hee can suffer no rubbing, then at some time were it good, to take a supposito-rye ether of a roote or of a beate, with a litle salt vpon it, or a supposito-ry of honnye, or a supposito-ry of a flower deluce, or of salt beaçon, or white loppe.

After all these things, then shall ye goe to dinner, but you must neither eate very much good meate, nor any euill meate at all. Therefore you must ryle from the table, with some good appetite, so that yee coulde eate moze if you would.

The meates that are commonly of all Phisitians allowed that writte of Diet that belongeth to Bathers, are, breade of one dayes baking or two at the most. well leuened and througely baked, small birds and other birds of the fieldes and mountaines, that are of easie digestion, but waterchanters ye must not touche. Kyds fleshe, Aeale, and mutton of a Lambe of a yeere old, newe laid Egges, pheasantes, partriges, capons, chickens & younge wese. The meates that are forbidden are salte beefe, and bakon pigeons, quales, pyes, and pasties and suche like meats, Cherries and al such frutes, Garleke, Onions and all hote spices, and all colde meates as are the most parte of fishes, howbeit diuers may be wel allowed, so they be well dressed.

Spylke is not to be allowed much, but if that the pacient be so greedy of it, that in a maner he long for it, then let him take it two houres or thereabout, before he take any other meate, and he must not drinke after it.

White wyne that is small is allowable, or wine being delayed with the thirde or fourth part of sodden water, according to the complexion to the pacient, some vse to sleepe breade in strong wyne, whenas they can get no other wyne.

Beware, that in no wise ye drinke any water, and especially colde water, and so shoulde ye forbear from all thinges that are presently colde, namely

namely, when yee begin first to eate or drinke. Let therefore your both meate and drinke be in such temper, that they be not cold but warme, lest when as yee are hote within, by your bathing and sweating, the colde strike sodenly into some principall member and hurt it.

They that are of a hote complexion, and of an open nature, and not well fastened together, ought not to tarrie so long in the Bath, as other ought that are of colder and faster complexion.

If that any man betweene meales, be vexed with thirst, he maye not drinke any thing, sauing for a greate neede hee take a little Barley water, or water sodden with the fourth parte of the iuyce, either of sower or mylde, sweete Pomgranates, with a little Suger, a man may vse for a neede a little Vineger with water and Suger; if he haue no disease in the sinewes, nor in the ioynts.

A man that is verie weake, or accustomed much to sleepe after dinner, an houre and a halfe after that he is risen from the table, he may take a reasonable sleepe.

All the time that a man is in them, he must keepe himselfe chaste from all Women, and so must he doe a moneth after; after the counsell of Dyuers learned Physittons, and some for the space of fourtie dayes. Panheus and Aleardus would, namely, if you come out of the cauldron.

It were meet that in every 24. houres the Bath should be letten out, & fresh water receiued into the pit againe, for so shall yee sooner bee healed, and better abyde with lesse ieopardie, abiding in the Bath.

It is most meete for them that haue any disease in the head, as a cater or rheume, coming of a moyst cause and not verie hote, for them that haue Palleys or suche like diseases, that they cause a bucket to bee holden ouer their heads, with an hole in it of the bignesse of a mans little finger, about foure foote aboue their heads, so that by a Read or Pipe made for the nones, the water may come downe with great might vpon the mould of the head, if they haue the Cater: and vpon the nape of the necke, if the patient be sicke of the Palleys, or any such like disease.

The clay or groundes of the Bath is better for the Dropsie then is the water alone, it is also good for shrunken, swelled and harde places, and for all olde and diseased places, which cannot well be healed with other medsons, the manner is to laye the groundes vpon the place, and to holde the same against the hote Sunne, or a warme fire until it be some thing harde, and then to wash away the foulnes of the claye, with the water of the Bath, this may a man do as oft as he list. Some Physittons counsell that betweene the bathings, when a man is twise bathed vpon one day, in the time that the patient is out of the Bath, to vse his plastring with the claye, but if the person be any thing weake, I counsel not to go twise into the Bath, but either once, or else to be content with the plastring of the middle or groundes of the Bath. It were good wisdom for them that

cannot tarry long at the Bathes; either for heat or for cold, to take home with them some of the groundes, and there occupie it as is afore told.

There are certaine learned men which reckon that the hote breath or vapour that riseth vp from the Bath, is much more mighttlier then the water of the Bath is, and it is true, therfore it were wel that they which haue any droppe, and especially a timpanie, should sit ouer such a place of the Bath, that they might receiue into y^e moyst diseased place, the vapour of the Bath, either by an holed stole, or by some other such like manner of thing, well deuised for that purpose.

If any pooze man by the heate of the dyynesse of the Bath cannot sleepe ynough, let him eate Lettice or Purslane, or the seedes of Poppey called Chesboule, in some places of England, or let him eat Sugar & Poppey seede together, let this be done at night. He may also if he cannot get the foresaid things, seeth Violet leaues and Mallowes, and bath the uttermost partes that they are sodden in. These are remedies for pooze folke that are not able to haue a Phisition with them to giue them counsel, let the riche vse such remedies as their Phisitions shall counsel them.

If any pooze man be vexed with any vn sufferable thirst, let him take a little ~~Drinke~~ and seeth it long, and put a little suger vnto it: or let him take the iuyce of an ~~Orange~~ take a little of it with a little Suger.

If any pooze man catch the headach, let him take a little woundrad, if he can get it or coriander comfits, or if he can get none of these, let him take the white of an Egge, and beat it with Vineger and Rosewater, or with the broth of Violets or Nightshade, or with any of them, and a little Vineger, and laye them in a cloth vnto the Temples of his head and fore-head.

If any pooze man be burned too much, let him take a Clyster made with Mallowes, Beates and Violet leaues, or let him seeth Prunes long with Barley, and raisons, and put away the Stones, and eat of them, or let him vse suppositoies sometime, made of rootes, either of Beetes, of Flower de Luce, or of white Sope, or of salt Bacon.

If any man sweate too much, let him vse colder meats then he used before and viniger, vergenice: let them also eate sheepes feete, and calues feete, with vergenice or vineger.

If any man haue the burning of his water when he maketh it, let him an houre after he is come out of the bath annoynt his kydneyis with some colde oynement, as is Infrigidus Galeni: or if ye cannot come by that, let him seeth violet leaues, poppy heads, rasins, licoris, and mallowes together, streine them and putte some suger in the brothe, and drinke of it a draught before supper. If any be troubled with the rheume which hee hath caught in the bath, let him perche or bristle at the fire, Nigella Romana and hold it in a cloth to his nose, and let him sette cuppes or horning glasses to his shoulders, without any scotching, and let him drinke sodden water.

water with Barly and with a litle sugar.

If any man haue any appetyte to eate, let him vse the sirups of ribes, or barbaris, or the sirupe of vnrype grapes, or vse pergeuce or vineger to prouoke appetite in due measure, and now and then if ye can get it, lette him take a litle Parmalad, or of the sirup of mint or wormewoodde Romaine (These haue I written for poore folke) These that are riche by the aduise of the Physitions, maye haue other remedies enough against the forenamed tofalles, that chaunce in the tyme of their bathing.

If thou be ridde of thy disease by the bathing, offer vnto Christ in thy pure members, such offering of thankesgiuing, as thou maist spare, and geue him hartye thanks, both in worde, mynde and deede and sinne no more, but walk in all kindenes, of life and honestie, as farre as thou shalt be able to doe, as long as thou shalt liue heere after.

But if thou be not healed the first tyme, be patient and liue vertuously till the next bathing tyme, and then if it be to the glory of God, and for thee most profitable, thou shalt the nexte bathing tyme bee healed by the grace of God, of whom cometh all healthe both of body and soule.

Some if they be not healed whilest they be in the bathing, cry out both vpon the bath, which healethe manye other of the same diseases that they are sick in and the Physicion also that counselled to come to the bathe, such men must learne that they must not appoint God atyme, to heale them by the bath, and that whenas the bath hath dyed vppe and washeth vp by sweating, and subtil through bloing the euill matter of the disease, that it is one days worke or two, to make good humors to occupye the place of such euill humors, as haue bene in them before.

Therefore let such be patient, and for the space of a Moneth, keepe the same diet that they kept with the bath, and if God will they shall haue their desire, but not onely these, but all others that are healed for a Moneth at the leaste, the longer the better, must keepe the same diet that they kept in the bath as touching meate and drinke, and if it bee also from the vse of all women.

When as you goe homeward make but small iournyes, and beware of surfetting and of colde, and when you are at home vse mesurable exercise dayly, and honest mirth and pastime, with honest company, and beware of surfetting and of anger, and of too much

study, care -

gullasse

FINIS

Thanks be to God for all his gifts

